THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XVIII Philadelphia, March, 1930 No. 6

This Lenten Issue Includes . . .

THE BISHOP WRITES TO THE HOME FOLKS FROM OFF THE COAST OF JAPAN

A LENTEN MESSAGE FROM THE BISHOP COADJUTOR

NOONDAY LENTEN SERVICES IN CENTRAL CITY SECTION

DIOCESAN COMMISSION ON EVANGELISM ARRANGES SPECIAL LENTEN NIGHT PREACHING SERVICES

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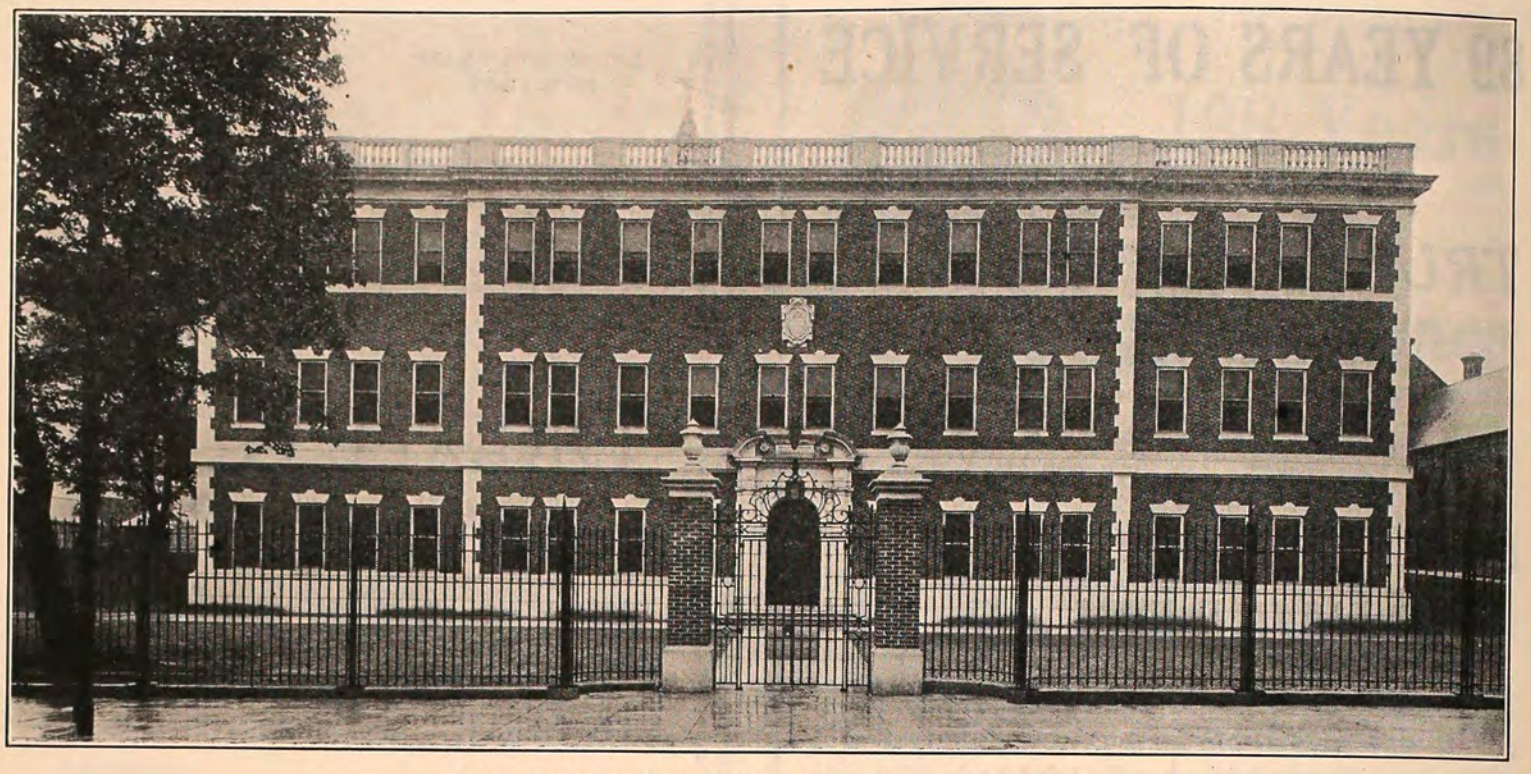

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ASSISTANTS AT THE PASSION
By the Rev. H. F. B. Mackay

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By the Rt. Rev. Charles Fiske, D.D.

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LENTEN SERMONS
By Dr. Oskar Pank. Translated by the Rev. John W. Richards

A volume of eleven sermons for the Sundays of the pre-Lenten and Lenten seasons, Holy Thursday and Good Friday, that are Scriptural and positive in content, compelling and gripping in appeal, and simple and direct in style, by one who was renowned as the outstanding preacher of his day.
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By R. E. Golladay, D.D.

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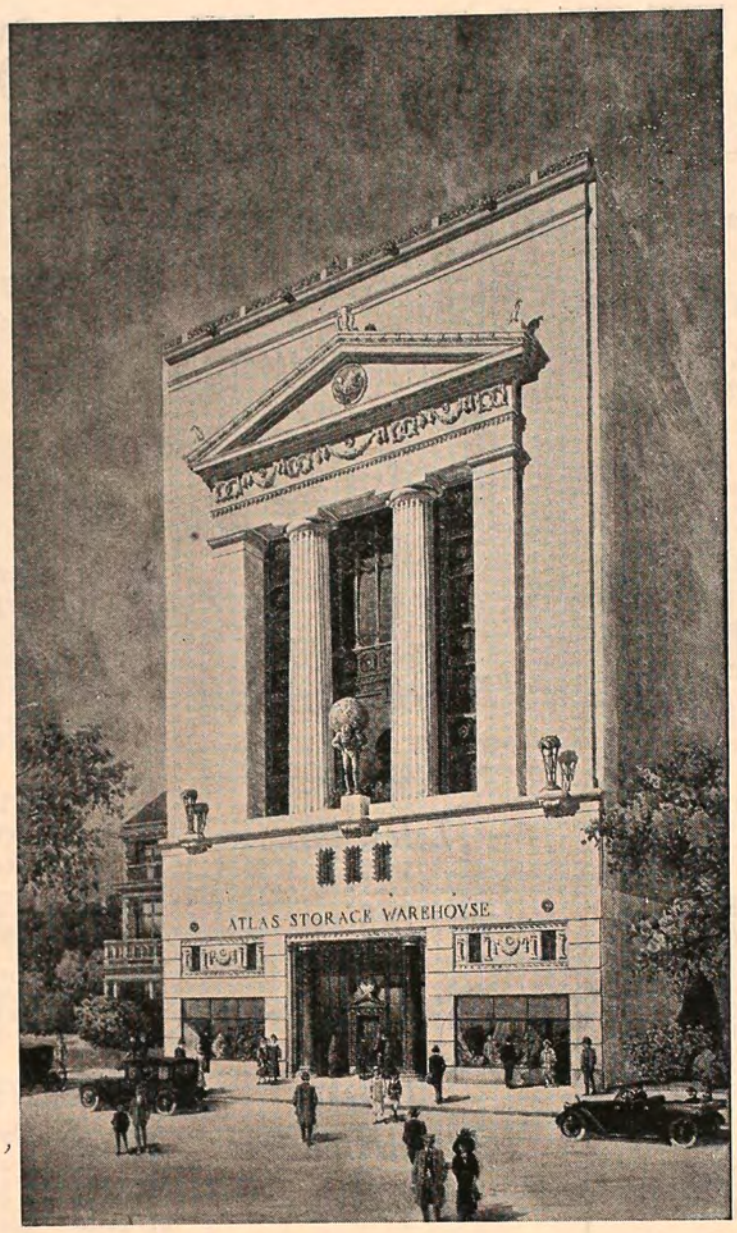

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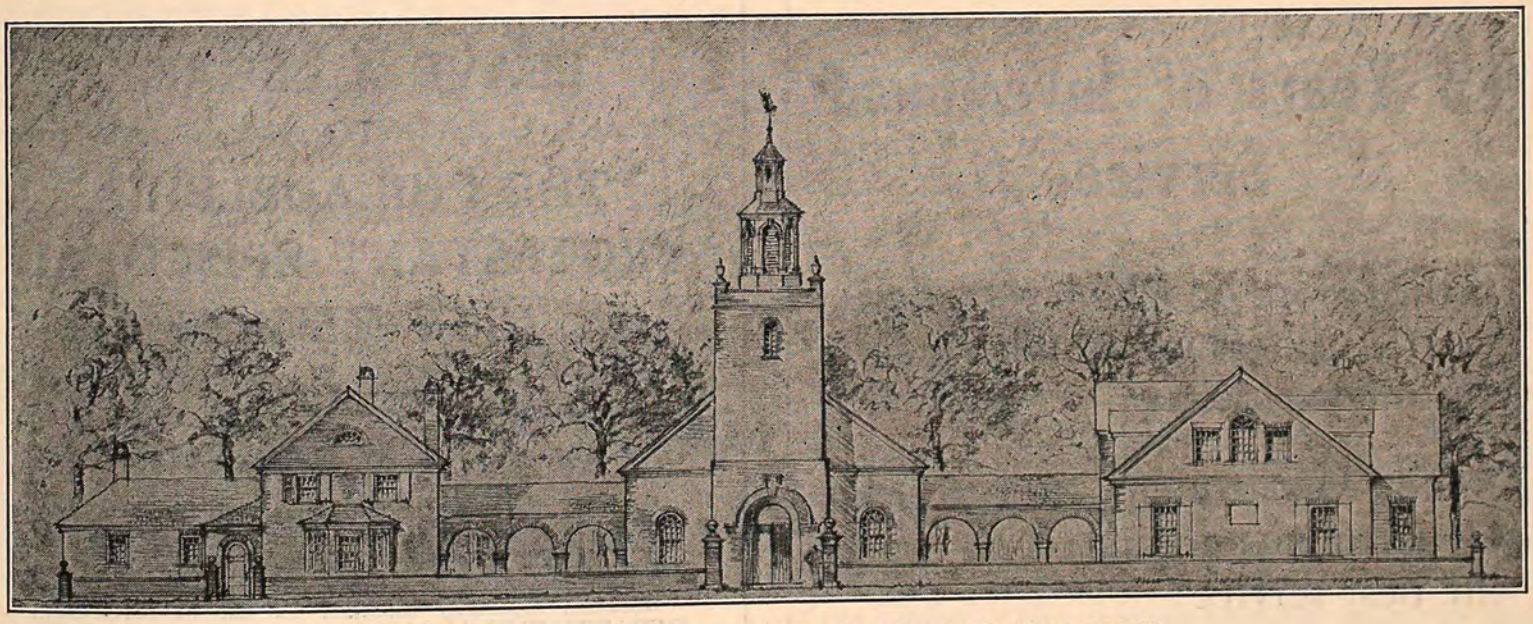

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

PRESS OF THE JOHN C. WINSTON CO . PHILA.

VOL. XVIII, NO. 6 PHILADELPHIA, MARCH, 1930 Fifteen cents a copy One dollar a year

The Bishop Writes the Homefolks From Off Coast of Japan

S. S. BELGENLAND,
January 25, 1930.

On January 8th we sailed from San Francisco on the S. S. Belgenland of the Red Star Line. This is the largest steamship that goes around the globe, having a displacement of about 40,000 tons, a gross register of over 27,000, and is 697 feet in length. It is commodious and comfortable, and with 400 passengers, about 600 officers and crew, there is a family of 1000 souls. These passengers represent every section of our country and some from other lands, the largest number coming from the State of California and many from the Middle West. There are few from our own State or Diocese but among the latter are the Chambers family from Newtown and the Rev. S. N. Kent, formerly rector of St. Mary's Church, Warwick. Each Sunday morning afloat we have a celebration of the Holy Communion.

We arrived at the Hawaiian Islands (2000 miles from San Francisco) five days after sailing, spending a day in Hilo, and two days in Honolulu. Words fail to describe the wonders of the volcanic formation of these islands, the great craters, and the verdant beauty of this Paradise of the Pacific. The custom of decorating visitors with leis (wreaths of flowers) still prevails, and as the ship docked, girls in native costume sang Hawaiian songs of greeting and placed a lei around the neck of every passenger as he or she disembarked.

Meets Welcome in Honolulu

At Hilo we met the rector, and on arrival in Honolulu we were met by Dr. and Mrs. Morgan, friends of the rector of St. John's Church, Norristown, who gave us a real Hawaiian welcome. I had the privilege of confirming Mrs. Morgan seventeen years ago in Philadelphia. We have never seen a more beautiful home than that of Dr. and Mrs. Morgan, who gave a luncheon for us. Among the guests were the Governor, the Dean of the Cathedral and their wives, and other distinguished members of our Church.

Though we enjoyed the colorful beauty of Honolulu and the moonlight as well as the daylight drives, yet we were more interested in seeing something of our Church work. With Mrs. Morgan we visited the Cathedral, Trinity Church for Japanese, the Chinese compound with St. Elizabeth's Church for the Chinese and the adjacent St. Luke's Church for Koreans. The Priory School for Girls, conducted by the Sisters of the Transfiguration, and the Iolani High School for Boys. As we are specially interested as a Diocese in this school we will briefly describe it.

The Iolani School was founded in 1863 in the oldest stone house in Honolulu. It is well known as the house in which the founder of Hampton Institute, General Samuel Chapman Armstrong, was born and lived as a boy. About five years ago a new site of over five acres was secured, the houses on the property being used for administrative and living quarters, and a temporary frame school building erected. There are about 300 day pupils and thirty boarders. Of these ninety per cent are divided between Japanese and Chinese, and there are a few Koreans, Filipinos and Hawaiians.

Students Work for Education

Graduates of the High School are admitted to the University of Hawaii without further examination. Though there are excellent Government schools, Iolani has filled an important place in the educational work of the Island. This may be realized when we state that though the Government schools are free, students in Iolani must pay for their tuition. Many of these boys work part of the day or in the evenings to earn sufficient for their education. A number of them are boys who have been sent as children to China or Japan to be trained like their ancestors, and as they return as young men, must be educated in English.

Among the well-known students of Iolani School may be mentioned the late Sun Yat Sen, leader of the Revolution in China, eight of our Chinese Priests, several prominent graduates of the University of Oxford, prominent physicians, the former Mayor of Canton

and many other celebrated leaders in China and in Honolulu.

Definite plans for the development of Iolani High School are awaiting the consideration and approval of the Bishop-elect, who will be consecrated before this letter reaches the United States.

The Square on which St. Andrew's Cathedral is erected is the most impressive location on the Island, and adjoins the Governor's Mansion, formerly the palace of Queen Liliuokalani. On the grounds are the old Armstrong house, the Priory School for Girls, the Bishop's House and Trinity Church for the Japanese. The beautiful Cathedral was erected by the Church of England and turned over to us when the islands were annexed by the United States in 1898. We have only added two small bays to the nave. Some day we ought to complete the building.

Work Has Been Neglected

My impression as to the inexcusable neglect of our Church to properly assist the Missionary work in Hawaii is now a firm conviction. The district is not given the usual generous appropriations of our foreign jurisdiction, nor on the other hand is it supported to the extent of many of our Continental Missionary fields. It is manifest that Hawaii should receive as generous treatment as is given to other missionary jurisdictions which are an integral part of the United States, and should be put in a preferred position in its work among foreigners where so much constructive work may be done among Chinese, Japanese, Koreans, and Filipinos, as well as among our native Hawaiians. For the work in these Islands the new Bishop is admirably equipped, having a thorough knowledge of Oriental conditions and needs. Let us pray that the whole Church will rally to his support and enable him to do a conscientious work in these Island possessions.

As the steamer was about to sail Bishop McKim of Tokyo and Bishop Restarick came to bid us "Aloha." The former is in Honolulu for a winter vacation, and had seen in the papers a notice of our arrival. Bishop Restarick (as our readers know) is the former Bishop of Honolulu.

The sea has been unusually rough for the Pacific. Every day we can see the white caps which the sailors here speak of as the "sheep in the pasture," a realistic figure of speech. To avoid the storms the captain has steered us through the uncharted tracts of "No man's sea," and we are now nearing Japan. We expect to mail this from Yokohama tomorrow. We send our affectionate greeting to all, with the assurance of remembrance in our prayers.

A Lenten Message from the Bishop Coadjutor

Lent is the Church's great season of refreshment. The saintly George Herbert says "Deare Feast of Lent."

It is a period not only of self denial but of closer converse with God. Worldly amusements are put aside that we may have more time for prayer, religious reading, meditation and other acts of devotion and deeds of charity.

To be alone with God was the great aim of the saints of old. "At Carmel and at death, God and I," was the watchword of the Carmelite.

Yet how little time we set apart for this glorious and purifying experience.

The poet cries:

"Thus have I dreamed,
O may the dream be true,
That praying souls do lose their mortal hue
And grow like Him to whom they pray."

It is my prayer that this may be the most happy and most helpful Lent our Diocese has known. Will everyone try to make it so?

Instead of words of my own, I give you the pastoral of S. John Chrysostom. It was put forth at the approach of Lent in the year 386 when Antioch was under the displeasure of the Emperor:

"Lent falls in the spring, when the stream of industry which the winter has frozen begins to flow again. The sailor launches his vessel, the soldier furbishes his sword, the farmer whets his scythe, the traveller sets out confidently on his long journey, the athlete strips for the contest. Even so let this fast be to us a spiritual spring-tide; let us polish our spiritual armour, let us breast the waves of evil passions, set out like travellers on our journey heavenwards, and prepare like athletes for the combat. For the Christian is both husbandman, and pilot, and soldier, and athlete, and traveller. Hast thou seen the athlete? hast thou seen the soldier? If thou art an athlete thou must strip to enter the lists; if thou art a soldier thou must put on armour before taking thy place in the ranks. How then to the same man can both these things be possible? How, dost thou ask? I will tell thee. Strip thyself of thy worldly business and thou hast become an athlete; clothe thyself with spiritual armour and thou hast become a soldier. Strip thyself, for it is a season of wrestling; clothe thyself, for we are engaged in a fierce warfare with devils. Till thy soul, and cut away the thorns; sow the seed of piety, plant the good plants of philosophy, and tend them with much care, and thou hast become a husbandman, and St. Paul will say to thee 'the husbandman which laboureth must first be a partaker of the fruits.' Whet thy sickle which thou hast blunted by surfeiting; sharpen it, I say, by fasting. Enter on the road which leads to heaven, the rugged and narrow road, and travel along it. And how shalt thou be able to set out and travel? By buffeting thy body and bringing it into subjection; for where the road is narrow, obesity, which comes from surfeiting, is a great impediment. Repress the waves of foolish passions, repulse the storm of wicked

imaginations, preserve the vessel, display all thy skill, and thou hast become a pilot. The originator and instructor of all these arts is abstinence; not the vulgar kind of abstinence, not abstinence from food only, but also from sins. If thou fastest, show me the results by thy deeds. What deeds, do you ask? If you see a poor man, have pity on him; if an enemy, be reconciled; if a friend in good reputation, regard him without envy. Fast not only by thy mouth, but with thine eyes, thine ears, thy hands, thy feet; avert thine eyes from unlawful sights, restrain thy hands from deeds of violence, keep thy feet from entering places of pernicious amusement, bridle thy mouth from uttering and stop thine ears from listening to tales of slander. This kind of fast will be acceptable to God, only it should be coextensive with life. To spend a few days in penance and then to relapse into the former course of life, is only an idle mockery."

Schedule of Noonday Lenten Services in Central City Section

BROTHERHOOD OF ST. ANDREW

(Garrick Theatre, Juniper and Chestnut, 12.30 Daily)

March 5. Rt. Rev. J. W. Atwood, D.D., former Bishop of Arizona.

March 6-7. Rt. Rev. Francis M. Taitt, S.T.D., Bishop Coadjutor of Pennsylvania.

March 8. Rev. Louis W. Pitt, Rector, St. Mary's, Ardmore.

March 10-15. Rev. Allan Pearson Shatford, D.D., Rector, St. James, Montreal.

March 17-21. Rt. Rev. R. E. L. Strider, D.D., LL.D., Bishop Coadjutor of West Virginia.

March 22. Rev. Howard W. Fulweiler, Rector, Christ Church, Media, Pa.

March 24-29. Rev. Joseph Fort Newton, D.D., Litt.D., Rector, St. Paul's, Overbrook.

March 31 to April 4. Rt. Rev. Charles Fiske, S.T.D., LL.D., Bishop of Central New York.

April 5. Rev. Benjamin N. Bird, Rector, St. Asaph's, Bala, Pa.

April 7-11. Rt. Rev. Charles E. Woodcock, D.D., LL.D., Bishop of Kentucky.

April 12. Rev. Stanley R. West, Rector, Calvary Church, Conshohocken.

April 14-18. Rt. Rev. Thomas C. Darst, D.D., LL.D., Bishop of East Carolina.

April 19. Rev. Floyd W. Tomkins, Jr., Assistant Minister, Holy Trinity, Philadelphia.

God loved the world, not just the good.
Ah, none were good till they had understood
His love for them, and felt the power that could
Make all of life anew.

God loved the world. He saw that we might be
Made like Himself. He stooped to set us free
And did not spare the cost of Calvary.
God loved the world. Do we?

—Grace E. Uhler.

CHRIST CHURCH

(Second above Market, 12.30 Daily)

March 5. Rev. Louis C. Washburn, S.T.D., Rector, Christ Church, Phila.

March 6-7. Rt. Rev. George W. Davenport, D.D., Bishop of Easton.

March 8. Rev. Francis B. Barnett, Rector, St. Andrew, Yardley, Pa.

March 10-13. Rt. Rev. Frank Du Moulin, D.D., LL.D., Rector, the Saviour, West Philadelphia.

March 14. Rt. Rev. Francis M. Taitt, S.T.D., Bishop Coadjutor of Pennsylvania.

March 15. Rev. W. H. Anthony, Ph.D., Rector, St. Peter's, Phoenixville.

March 17-21. Rev. Floyd W. Tomkins, D.D., Rector, Holy Trinity, Phila.

March 22. Rev. Frederick B. Halsey, Missionary in charge, St. Ambrose, Phila.

March 24. Rt. Rev. Frank W. Sterrett, D.D., LL.D., Bishop of Bethlehem.

March 25-26. Rev. Lewis G. Morris, Rector, Calvary, Germantown.

March 27-28. Mr. Coleman Jennings, of "Toc H."

March 29. Rev. Thomas A. Meryweather, Rector, Atonement, Morton, Pa.

March 31. Rev. Remsen B. Ogiliby, LL.D., President, Trinity College, Hartford, Connecticut.

April 3. Same as March 31.

April 4-5. Rev. W. Roulston McKean, Assistant, Christ Church, Phila.

April 7-9. Rev. Louis W. Pitt, Rector, St. Mary's Ardmore, Pa.

April 10-11. Rev. C. Leslie Glenn, Secretary Student Work, National Council.

April 12. Rev. G. Paul Musselman, Rector, St. James, Downingtown, Pa.

April 14-15. Rt. Rev. Francis M. Taitt, S.T.D., Bishop Coadjutor of Pennsylvania.

April 16-17. Rev. Gilbert E. Pember, Rector, St. Michael's, Germantown.

April 18-19. Rev. Louis C. Washburn, S.T.D., Rector, Christ Church, Phila.

ST. STEPHEN'S CHURCH

(Tenth above Chestnut, 12.30 Daily)

March 5. Rt. Rev. Francis M. Taitt, S.T.D., Bishop Coadjutor of Pennsylvania.

March 6. Rt. Rev. Frank W. Sterrett, D.D., LL.D., Bishop of Bethlehem.

March 7. Rev. Carl E. Grammer, S.T.D., Rector, St. Stephen's.

March 8. Rev. Robert O. Kevin, St. Stephen's.

March 10-14. Rev. J. Howard Melish, D.D., Rector, Holy Trinity, Brooklyn.

March 15. Rev. Charles H. Long, Rector, Zion, Philadelphia.

March 17-21. Rev. Ernest C. Earp, D.D., Rector, Redeemer, Bryn Mawr.

March 22. Rev. John R. Hart, Jr., Ph.D., Chaplain, University of Pennsylvania.

March 24-28. Rev. Lewis S. Mudge, D.D., Stated Clerk Presbyterian Church.

March 29. Rev. Nathaniel B. Groton, Rector, St. Thomas, Whitemarsh.

March 31. Rev. Thomas McCandless, Rector, St. Michael's, New York City.

April 5. Rev. Charles Jarvis Harriman, Rector, St. James the Less, Philadelphia.

April 7-11. Rt. Rev. Philip Cook, D.D., Bishop of Delaware.

April 12. Rev. James M. Collins, Rector, Atonement, Philadelphia.

April 14-15. Rt. Rev. Frank DuMoulin, D.D., LL.D., Rector, the Saviour, West Philadelphia.

April 16-17. Rt. Rev. Francis M. Taitt, S.T.D., Bishop Coadjutor of Pennsylvania.

April 18. Rev. Carl E. Grammer, S.T.D., Rector, St. Stephen's.

April 19. Rev. Robert O. Kevin, St. Stephen's.

Do not forget that even as "to work is to worship," so to be cheery is to worship also; and to be happy is the first step to being pious.

—R. L. Stevenson.

Diocesan Commission on Evangelism Arranges for Additional Series of Special Night Lenten Preaching Services During Lent

By the Rev. John K. Shryock.

In response to many requests growing out of the interest in and appreciation of the Special Lenten Preaching Services held in the Church of St. Luke and the Epiphany, Thirteenth Street below Spruce, on Thursday nights of Lent in 1928 and 1929, the Diocesan Commission on Evangelism this year has been able to provide for an additional series of similar services to be held on Wednesday nights of Lent in St. Matthew's Church, 18th Street and Girard Avenue.

This means that instead of one center, Special Services will be held in two centers, the one at St. Matthew's on Wednesday nights and the one at St. Luke and the Epiphany on Thursday nights. The names of the preachers and the dates on which each will preach are arranged in the special schedule which appears in connection with this announcement, and which is in a form convenient for clipping and preserving for ready reference.

The special Lenten Preaching Services conducted on Thursday nights in Lent of 1928-29 at St. Luke and the Epiphany under the personal direction and leadership of the rector of that parish, the Rev. David M. Steele, were attended by thousands of persons. All the preachers were distinguished leaders among the Bishops and other clergy of the Church, who came to the city at the invitation of Dr. Steele. In addition to such cooperation as the Diocesan Commission on Evangelism was able to give, many parishes and their rectors also cooperated in helping to emphasize and encourage the services as a special devotional and evangelistic feature of the Lenten season. One striking outcome of the services was the noticeable attendance of individuals not affiliated with parishes of the Diocese. The services originated with Dr. Steele as an outgrowth of the Epiphany 1927 Bishops' Crusade, and were approved by the Bishop and endorsed by the Commission on Evangelism.

It was not intended then, nor is now intended, in the arrangement for their continuation and extension, that the services shall take the place of, or interfere with, special Lenten services in the parishes. Thursday nights were appointed for the services at St. Luke and the Epiphany as being the night less likely to interfere with parish Lenten programs. Reports coming from many of the parishes in 1928 and 1929 of increased interest in, and attendance at, parish Lenten services, seemed to indicate there was a place in the Lenten devotional season for a centrally located night service, where a possibility was presented of appealing to many who might find in such a service the opportunity for devotion and worship and for receiving inspiration and instruction in the Christian life through the pulpit messages.

In deciding to provide for the additional series this Lent at St. Matthew's, 18th Street and Girard Avenue, for Wednesday nights, the Commission acted upon suggestions and recommendations originating in a number of parishes in the more northern and northwestern part of the city. Rectors in that district had expressed a desire for some cooperative action whereby their parishioners and the people unaffiliated with any church might have the opportunity of coming together in a special service one night in each week of Lent, and where the preacher might present a stirring evangelistic message. It was felt such a service would have a wholesome and stimulating effect upon the devotional life of each of the parishes participating, and also enable the visiting preachers to reach larger congregations of people with their messages.

In this situation the Rev. C. Herbert Reese, rector of St. Matthew's Church, was approached. For many years special Wednesday night Lenten services have been held in St. Matthew's under the auspices of the parish Brotherhood of St. Andrew and the direction and support of the Vestry. The Brotherhood, together with the Rector and Vestry, graciously responded to the approach and generously gave the use of the church and its schedule of preachers for the special services in which the other parishes desired to participate. The Special Preaching Services therefore will be held in St. Matthew's on Wednesday nights of Lent at 8 o'clock.

In making the announcements the Diocesan Commission feels the Diocese owes a debt of gratitude to Dr. Steele and the Vestry of St. Luke-Epiphany, and also to Mr. Reese and his Brotherhood of St. Andrew and St. Matthew's Vestry. It is believed the services will help to develop an interest in Evangelism, and also afford opportunities for presenting evangelistic inspiration from the great preachers of the Church who are to occupy both pulpits on the successive nights. It is hoped also that those who may be able to attend one or more service, without neglecting their own parish services and loyalties, may carry away with them an increased desire to enter in communion with our Lord and to live an effective and missionary Christian life in their own parishes and in their daily contacts with their fellow men.

Schedule of Special Night Preaching Services in Lent at St. Matthew's and St. Luke-Epiphany

St. Matthew's
(Girard Ave. at 18th)

Wednesdays, 8 P. M.

March 5. Mr. Edward H. Bonsall, Member Standing Committee.

March 12. Rev. Allan P. Shatford, D.D., Rector, St. James', Montreal.

March 19. Rt. Rev. R. E. L. Strider, D.D., Bishop Coadjutor of West Virginia.

March 26. Rev. Joseph Fort Newton, D.D., Rector, St. Paul's, Overbrook.

April 2. Hon. George Wharton Pepper, Deputy General Convention.

April 9. Rev. Edward H. Bonsall, Jr., Penna. State S. S. Association.

April 16. Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina.

St. Luke—Epiphany
(13th bel. Spruce)

Thursdays, 8 P. M.

March 6. Rev. Bernard I. Bell, S.T.D., President, St. Stephen's College.

March 13. Rev. Allan P. Shatford, D.D., Rector, St. James', Montreal.

March 20. Rev. Howard C. Robbins, D.D., Gen'l Theological Seminary, New York.

March 27. Rt. Rev. William T. Manning, D.D., Bishop of New York.

April 3. Rev. Samuel S. Drury, L.H.D., St. Paul's School, Concord.

April 10. Rt. Rev. Charles E. Woodcock, LL.D., Bishop of Kentucky.

April 17. Maundy Thursday.

PARISHES IN WEST PHILA. COMBINE FOR SPECIAL EVANGELISTIC SERVICES

Four West Philadelphia parishes have arranged to come together in a series of Special Evangelistic Services on four Wednesday nights in Lent. The combined choirs of the four parishes will assist in the services.

The dates and churches in which the combined service will be held are:

March 12—St. Philip's, the Rev. J. Cullen Ayer, Preacher.

March 19—Church of the Saviour, Bishop Du Moulin, Preacher.

March 26—St. Andrew's, the Rev. William J. Cox, Preacher.

April 2—St. Mary's Church, the Rev. Frank C. Steinmetz, Preacher.

All the services will begin at 8 P. M. The singing by the combined choirs will be under the direction of the choirmaster of the church in which each service is held.

BUCKS COUNTY CHURCHES ARRANGE UNION SERVICES FOR SUNDAY, MARCH 2ND

Personal Religion will be the keynote of two Special Services on Sunday, March 2, when a group of the parishes and missions in Bucks county will come together in St. James' Church, Bristol. The first service will be at 5 P. M., when the preacher will be the Rev. George Cadwalader Foley, Professor of Systematic Divinity in the Philadelphia Divinity School. Following this service there wil be a Box Luncheon in the parish house, and at 7 P. M. in the Church there will be an hour of congregational singing of hymns. During that hour the congregation will indicate their choice of hymns to be sung. At 8 o'clock Bishop Du Moulin will deliver an evangelistic message.

In addition to St. James' parish, the following parishes and missions will participate: Incarnation, Morrisville; St. Luke's, Newtown; St. Paul's, Edgely; All Saints, Fallsington; St. Andrew's, Yardley; Redeemer, Andalusia; Holy Trinity, Lansdale; St. James', Langhorne; Grace, Hulmeville; Holy Nativity, Wrightstown; Trinity, Solebury; St. Philip's, New Hope and Christ, Eddington.

LOYALTY TO THE RECTOR

(Church Club of Chicago Song)

In the good old winter time,
In the good old winter time,
Working for your parish needs,
With your Rector fine.
You boost the Rector, boost him hard—
For that's our loyalty line—
Then you'll show some improvement
In the good old winter time.

Diocese Is Assigned $113,000 for 1930-31 Advance Work

The National Council has apportioned $113,000 as the total which the General Church is hoping to raise in the Diocese of Pennsylvania in 1930 and 1931 in the co-operative effort to take care of a definite program of Advance Work, approved by the last General Convention.

The Diocese of Pennsylvania, through Bishop Garland, was one of the first Dioceses in the whole Church to announce its willingness to share in the work set forth by the General Convention. The Bishop's action received the unqualified approval and endorsement of the Woman's Auxiliary of the Diocese, the support of the Executive Council of the Diocese. In his announcement of Pennsylvania's co-operation the Bishop had tentatively named $125,000 as the apportionment that might be counted upon from the Diocese.

Since, the Rev. Robert P. Frazier, in conference with the Field Department of the Diocese during the month just past, expressed the great stimulation that had been given to the Advance Work program by Pennsylvania's action, and said that in the preparation of the two years' program for the Advance Work, it was the decision that the fair sum to apportion to this Diocese was the $113,000.

Under the arrangement as now completed and in harmony with the objects that the Bishop felt would have a special appeal to our people in Pennsylvania, the following specific pieces of work have been assigned to the Diocese:

Missionary District of Honolulu.

Iolani School for Boys, $50,000 to assist in providing land and buildings.

Missionary District of Mexico.

Mission Church at Joquicingo, $1400 to help Indian congregation rebuild property destroyed in Revolution.

Repairs to Mission at Cuernavaca. Our work was destroyed here in Revolution. Bishop Creighton has resumed the work. Cost for repairs, $1000.

Indian mission at Santiago Loma. Indian congregation here is growing. Its members have asked no assistance but Bishop Creighton feels their efforts will drag without aid. Amount needed, $1500.

Social Service work, including day school and nursery, Escuela del Triunfo, in very poor section of Mexico City; $5000 needed for house for workers and to maintain the work.

La Casa del Sagrado Nombre-Equipment for school and Social Service work in San Jose Parish, $1100.

TOTAL FOR MEXICO: $10,000.

Hospital for Colored People, New Bern, N. C.

This is in Diocese of East Carolina. The nearest hospital for the people is 150 miles away. The Duke Foundation has pledged $70,000; the sum of $40,000 is being raised locally and our Diocese is asked for $25,000.

Missionary District Western Nebraska.

St. Andrew's Day, 1930, marks tenth anniversary of Bishop Beecher's consecration. St. Mark's Cathedral, at Hastings, the one item on the Advance Work Program for Western Nebraska, is completion of the Cathedral, and $10,000 is the amount assigned to Pennsylvania.

Missionary District of Wyoming.

As Bishop Schmuck has only recently assumed his Episcopal duties, the specific object for Wyoming has not as yet been designated. The amount, however, that our Diocese has accepted is $10,000.

Missionary District of Oklahoma.

Bishop Casady expresses his greatest appreciation at our interest in the missionary development in Oklahoma, and has designated a church in the town of Miami, where the congregation has raised $5000; obligated itself to be responsible for another $5000; and the National Council has designated an additional $5000 for our share in the work.

Missionary District of Spokane.

Bishop Cross has accepted Pennsylvania's offer and designated a work in the town of Colfax. The National Council has designated this work, to help in which our share has been placed at $3000.

COMMITTEES AND DEANS IN CONVOCATIONS BUSY ON 1930 QUOTA PLEDGE

Reports indicating a splendid activity in the Diocesan wide co-operative effort to focus attention early in the year on meeting the 1930 Diocesan pledge of $229,000 for the General Church maintenance, are being received from the Deans and Special Laymen's Committees in the Convocations.

In the Chester Convocation, for instance, under the leadership of the Dean, the Rev. B. N. Bird, and Mr. C. F. Hoffman, chairman of the committee, the committee has made a complete study of conditions in the Convocation, and is evolving a suggested plan that it is hoped will enable that Convocation to easily raise the whole Quota figure assigned to it. Results of the study and recommendations as they relate to each parish or mission have been forwarded to that parish or mission. As an evidence of the laymen's interest in the service asked of them the following letter is printed:

"Dear Mr. Hoffman:

"Acknowledging your letter of February 1st, enclosing figures relative to quotas for 1930:

"I am not aware of any 'Royal Road' to help a Parish to meet its quota, except to keep on doing the best it can to pledge its parishioners to support it. If feasible, in many cases it will be desirable to see that each month's portion of the quota is regularly paid. This will help to keep the responsibility before the congregation. In addition, I think it would be helpful if at least one service each month were devoted to showing what the Church is doing in missionary and educational work, at home and abroad. Most of these sermons should be delivered by the Rector, which would keep up personal interest at home; but occasionally the sermon ought to be delivered by men from the field, when each could tell his story and show the practical use of the quota.

"Another thought which occurred to me is that in the Church, through regular meetings of the Women's Auxiliary, the work of the Church is pretty well known and appreciated; and the women keep close together in getting results. I do not know of any similar movement to keep the men in each Parish, and in the Church at large, currently informed and interested in what the Church is doing. I do not suggest another organization, but rather the utilization in every Parish of what already exists. This may regularly be done through social or religious gatherings, receptions for new members, etc., but in some way this lack of effort and interest ought to be looked after, and no *printed pamphlet* can take its place. Get some of your wise men to think it out, providing you think there is enough in it.

"With all best wishes for success, I am "Faithfully yours,

(Signed) "A. J. COUNTY."

Diocesan Choir Association's First Choral Evensong Service

A congregation that taxed the capacity of the Church of the Advocate to its utmost attended the first appearance of the newly formed Festival Choir Association of the Diocese and gave the Choir the most encouraging support in its effort to emphasize the place and value of music in worship. The Choir was under the very capable leadership of Harold Wells Gilbert as conductor, and his unusual ability in that capacity was manifested in a marked degree. The work of Newell Robinson, Organist and Choirmaster of Grace Church, Mt. Airy, as the accompanist left nothing to be desired.

One of the encouraging features was the presence of many of the clergy both in the Chancel and scattered through the large congregation.

The service was beautifully intoned by the Rev. John W. Norris, and the sermon preached by Bishop Taitt emphasized the importance of music in the worship of the Church. The lesson was read by the Rev. Dr. Llewellyn N. Caley and the Rector, the Rev. T. Leslie Gossling, read the prayers from the third collect to the grace.

For some time there has been a feeling that, with the musical facilities found in our various parishes and missions a large festival choir might well be formed whose great aim might be not only stressing the increased interest that is being manifested on all sides in the development and improvement of our Church music but also in seeking to keep at a high level the types of music so used. Frequently it is the case that the music heard in some of our Churches is of a very inferior type, not in the way it is sung but in the caliber of the compositions themselves; such as is unworthy not only of the beauty and dignity of the service itself but also of being offered to the One we worship.

One of the necessary things this service brought out was the fact that there is much in the field of Church music that contains the most delightful melodies with the proper dignity and worth that are necessary in all good Church music and that even the smallest and most inexperienced choirs can sing the best types of music without recourse to the cheap, trashy, tawdry stuff that some publishers parade under the name of Church music but which is a prostitution of that name and should be used exclusively for lighting the heater fire.

These various musical facilities have been welded into this permanent choral organization and is one of the various ways in which the Diocese of Pennsylvania has blazed the trail and it is earnestly hoped that this Festival Choir may, from now on, hold two such services each season, one in the fall and one in the spring and we believe that with the necessary support of the clergy and laity of our Diocese these services will become among the outstanding musical events not only in our city and diocese but in the Church at large.

N. V.

GENERAL CHURCH REPORTS ALL 1929 BILLS PAID WITH SMALL SURPLUS

"For loyalty, energy, devotion and sacrifice the record made by the Episcopal Church in the closing days of 1929 cannot easily be equalled," was the message broadcast through the Church by Mr. Lewis B. Franklin, Treasurer of the National Council.

"We notified you on December 5th," says Mr. Franklin, "that there was due in the final month of the year on the amounts the Dioceses told us to expect, the enormous sum of $895,263, or more than 30 per cent. of the yearly total."

Referring to the response Mr. Franklin says the result "shows that the Church collected and sent to us every cent of the $895,263, and $10,853 over for good measure.

"For the first time under the 'Pay-as-You-Go' plan we have a 100 per cent. collection record.

"This was the Church's magnificent response in the face of financial difficulties and business depression, an affirmative answer to our Lord's command, 'Seek ye first the Kingdom of Heaven.'

"Out of 98 Dioceses and Districts to which quotas were allotted 38 paid 100 per cent. or more of the quota and 80 paid all or more than they told us to expect. The deficiencies of the other 18 were more than made up by the fine overpayments of many.

"As a result of this glorious achievement our books for 1929 will be closed with all bills paid and a substantial balance carried over into 1930 to help prevent any cut in appropriations to the mission fields."

Spiritual Boundaries—A Meditation

By the Rev. A. L. Urban

Wordsworth gazes at the mountains and is haunted with a sense of some unseen gigantic personality. Some sheep crop on the hillsides. Meredith stands before the unfolded petals of a rose and wonders what this thing called Nature must be whose breast can yield a thing so lovely, mystic, wonderful. A dog sniffs at the rose and passes. What is the difference between Wordsworth and the sheep, Meredith and the dog?

The rose and the mountain, in each some mystic presence awakens in the man a feeling of wonder. The rose's loveliness falls upon the spirit as a face looks into a face. The mountain's sublimity overpowers the mind, for there is that in man which answers to rose and mountain. One is near, the other distant and aloof, but to each, the far and the near, the man turns with wistful eyes, but, so far as we can know, the sheep has no sense of the mountain's sublimity, the dog is unconscious of the mystic beauty of the rose. Read into the sheep and dog the highest possible, or think of man as materialistically as you like, and a difference remains. And yet, in the thoughtful, there is a growing feeling that we cannot with certainty draw the lines which mark spiritual boundaries in nature. We do not at once pass from an outer world of Naturalism into an inner world of Mysticism.

The stretches of the spiritual world are wide as thought and deep as life. It reaches beyond the farthest star, rises to the highest heaven, goes down to the deepest hell. Sweep the heavens of human aspiration, explore the darkest chambers of the soul of man, and you have not found spiritual boundaries. The long search for Truth has not reached to them, the wooing of Beauty leaves its lover out on the wide plains, the horizon far distant. The sculptor turns from his masterpiece unsatisfied, life has eluded him, the marble is still marble. The fleeting in art is still beyond him, the more beautiful the farther away.

We can understand Wordsworth's humility in presence of the great mountains, Meredith's wonder as he looks into the face of the rose, and we do not yet know all about the sheep and the dog. Externals seem to be but veils of spiritual realities. See Nature with the soul of the poet, divine the inner harmony of great Art, with the mystical sense reach the utmost of Religion, and you have but entered into a world of mysterious forces stretching into the far infinite. From the things under our feet to the stars above us

> "A world with unapparent strings
> Knits the simulant world of things."

Are there moral boundaries? The seeker of beauty finds the ugly as well. Try as we may, we cannot avert sight from it. Complacent industrial ugliness spoils the landscape, spiritual as well as natural. The Philistine is everywhere. The slums of the city are near neighbors to the avenues of the prosperous, yet you may find in the slums, and within granite walls hearts dying of hunger. Here are no boundaries.

Here is one hard of face with no kindliness of word or deed. He has lived alone and for himself alone. He loves none, is loved by none, and yet I saw him bending lovingly over a bed of flowers. Something must have gone deep into that man, smothering possible gentleness and goodness. How deep the human mystery! I have long known one for whom truth has the authority of God, and yet she will lie. She will deny personal discomfort, even personal pain, in the fear that her discomfort or pain will cause sorrow or inconvienience to those she loves. Then she will lie like an angel. Is it, after all, but deeper truth she is telling? Such souls live in a world undiscovered by many. They seem like souls strayed out of some stained glass window unaccustomed to this clumsier earthly fashion.

Is there no moral guidance, no fixed idea that we may adopt and follow like some philosophic North Star? It is the fearful problem of life, and we soon learn that no form of naturalistic philosophy will solve it for us. The boundaries are not found at the end of a syllogism.

Are there religious boundaries? At least on the surface religion looks like a different thing to different people. There are many voices, voices very unlike. Some are loud, with accompaniment of horn and drum; some are sharp, cutting through life with dogma as a knife separates soul and body; some hesitant, as if not sure of the message; some soft and winsome, as if wooing to unseen Divine Beauty and Goodness. Here on the street corner there in dedicated shrine.

For some people religion is too solemn a thing to be brought out on the streets. It belongs to the sphere of the "sacred," not to the region of the "secular." It is occupied with the needs of the soul, not with the wants of the body. It is kept for ecstatic moments in which the world can be forgotten, moments when things are learned that cannot be spoken amid the duties of the earthly day. The big problems of life are left to the statesman, the economist, the citizen, who as a rule prefer to be quite unembarassed by religion. Is there real boundary here? The two spheres, sacred and secular, do not seem to touch.

For others there is no such boundary. Their God does not dwell apart from the world. He is a Presence. They go about among us doing the work of the common day as if their religion were a part of the atmosphere in which they lived and move and have their being. Their religion touches the things on the

(Continued on Page 211)

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A MODEL SUNDAY SCHOOL

It is very likely that if the average High School or College professor ever took the trouble to visit the average Church Sunday School he would be so astonished at its poorly-planned building, its meagre equipment, its unattractive surroundings, its lack of trained teachers, and its hit or miss methods, that he would go away either with amused contempt or with undisguised pity for those who called such an institution a "school." But he doesn't often visit our schools, or care much whether they are keeping pace with material progress or developing educationally to meet the changing needs of each new generation. It is noteworthy then when one of our foremost Philadelphia educators, Dr. Jonathan T. Rorer, is so interested in religious education that he takes the trouble not only to point out the weakness of the Sunday Schools but offers his wide experience to help in improving them.

Dr. Rorer's suggestion of a Model Church School ought to have the serious consideration of those in authority in the Diocese. Everyone who is interested in the moral training of our children is agreed that something more must be done to fit them "to live soberly, righteously and godly in this present world, when, as Count Keyserling puts it, there are too many young people with stone-age ideas and stone-age morals driving around in high-priced automobiles. Dr. Rorer is convinced that the present Sunday School is not sufficient to the need, and he proposes that we follow the public school in establishing one or more model Church Schools.

IN DEFENSE OF ROCK OF AGES

A great New York newspaper, admirable in most respects, has recently given much space to a sermon by the Rev. Selden P. Delaney in which he suggested that "such sickly-sentimental hymns as 'Nearer, My God, to Thee,' 'Rock of Ages,' and 'Jesus, Lover of My Soul' should be discarded." Whereupon "The Churchman," an admirable journal in most other respects, emits what it calls a loud cheer of approval of the attack upon "these horrors which never get any further than the excitation of some glandular process which causes a thrill in the spinal column." In parenthesis, we must say that we are shocked to see that such an orthodox man in most other respects as Dr. Delaney should accept the glandular theory of the origin and nature of man's emotions, one of the most materialistic and anti-Christian of modern theories; and that such a champion of the oppressed as the Editor of "The Churchman" should be so unchivalrous as to cheer while good people are stricken to the heart by his violent attack. But let that pass: we are concerned only with hymns now.

Side by side with Dr. Delaney and the editor of "The Churchman," as they go over the top, cheering and digging their deadly pens into the faces of our poor old hymns, we see the supple, young form of the Rev. John W. Suter, Jr., one of the most distinguished line-officers of the great National Council, also an admirable man in most other respects, who for a long time has been solemnly warning religious educators of the pernicious effects of subjective hymns upon the young—by which we suppose he means the three in question and their like. When we add to these Christian soldiers the Rev. Percy Dearmer in England, who has purposely omitted "Hark, Hark My Soul," Faber's beautiful hymn, from his most recent collection, we indeed face a most formidable array.

But we are not dismayed, for we know that these good old hymns will survive. Like St. Paul, their very "weakness" is their strength; they belong to a class that has always shown the greatest survival value. It is futile to fight against one of the most permanent elements in religion, the subjective and emotional; as well try to stop people in love from singing love-lyrics.

When the Reverend Dr. Delaney inveighs against the use of such strong expressions of devotion as "I need Thee every hour" by the average worshipper, because one cannot possibly feel so deeply his need of God, he is doubtless re-echoing a complaint that was made by some Rabbi Delaney in Ezra's day when the psalms were sung by the nondescript congregation gathered together to worship on the site of the old temple. Indeed we would not be surprised if the newspapers next week contained the report that archeologists digging in Jerusalem had uncovered the manuscript of a sermon delivered in Solomon's time protesting against the use of the twenty-third psalm in the temple, because there were a lot of young fellows in the back seats who never meant what they said when they sang the last line, "I will dwell in the house of the Lord forever." And is it not likely that some ancient, unpoetical educator advocated the omission of the 137th psalm from the psalter because nobody in his day hanged harps on a tree? Or that the liberal organ of the day, "The Jerusalem Churchman," denounced the use of "that sickly-sentimental horror," the sixth psalm, "Every night wash I my bed and

water my couch with my tears"? How high that is above the spiritual plane on which the average man walks! According to Dr. Delaney and "The Churchman" such "mush" as that should not be put in any worshipper's mouth. It is of the soft consistency of many of the hymns of St. Bernard and Frederick W. Faber, that prince of sentimentalists.

Space forbids us to do more than mention that most famous foe of sentimentality in religion, the man who objected to a woman washing our Lord's feet with her tears and anointing His head with an alabaster box of precious ointment. His name was Judas.

These harsh critics of our old, familiar, subjective hymns seem to overlook the fact that subjective emotion is a necessary part of any religion. They are utterly ignorant of the fact that hymns are lyrical poetry, not scientific prose; that they are the language of warm, rapturous sentiment, not of cold, precise, exact description; and that therefore they are peculiarly liable to what is called exaggeration. But all artists know that it is necessary to exaggerate in order to truly portray an object as a work of art. A hymn should be viewed in its entirety; not dissected. Vivisection of hymns is as cruel and much less useful than that of animals.

Such a hymn as "My Country, 'Tis of Thee," for example, is intensely sentimental, and much of it unsuited to those who use it. Judging by their names, we strongly suspect that when some of these distinguished critics of our old hymns sing "Land where my fathers died," they are uttering a falsehood, for their fathers died in Tipperary or Cork. But it would be as ridiculous to insist on the excision of that line as it is to suggest discarding "Rock of Ages." It is the attitude of the hymn as a whole, the spirit which it expresses that is important, not the import of particular lines.

It would be well too if our critics would remember that the purpose of a hymn is not only to express an emotion already felt, but also to awaken other and higher emotions. Surey that end will be attained not so much by singing hymns which belong to the low religious plane on which the worshipper now stands, as by hymns so far beyond his present attainment that they beckon him onward and upward. Every spiritual pilgrim should sing not of the valley through which he is passing, but of the heights toward which he is traveling—"I will lift up mine eyes unto the hills from whence cometh my strength." If he does that, of course his words will often sound hollow and insincere; but he need not keep silent.

No one who defends the old hymns will deny that Dr. Delaney's attack may do some good as a warning of the danger of unreality and exaggeration in religion. We suppose that it was aimed in the air with the hope that it might strike the First Century Christian Fellowship, commonly called Buchmanism. We admit that there is danger in these hymns, but we claim that it is the same kind of danger that there is in electricity, and we object to any suggestion that either electricity or "Rock of Ages" should be discarded. Religion is in far greater danger from superficial and smart metropolitan critics. Our hymnal would be poor indeed if, like the ruthless Jehoiakim, we should cut out the pages that contain "Nearer, My God, to Thee," "Rock of Ages" and "Jesus, Lover of My Soul."

The Need of a Model School of Religious Education

By Jonathan T. Rorer, Ph.D.

[Mr. Rorer, who prepared this article especially for "The Church News," has been a devoted churchman of the Diocese for many years, and occupies a foremost position among the leading public school educators of Pennsylvania and is the Principal of the William Penn High School for Girls in Philadelphia. He has given considerable thought to the subject of Religious Education from various angles and has reached the conclusion that steps should be taken to open a Model School of Religious Education. Ed.]

Of the many metaphors and short phrases which Jesus used to describe Himself and His mission, none is more comprehensive of high spiritual value and more appealing to human need than the sentence preceding the parable of the Good Shepherd, "I am come that they might have life, and that they might have it more abundantly." Abundant life requires the education and training of all our powers.

The twentieth century has witnessed great strides of advancement in all forms of education, save in that field of education which belongs pre-eminently to the home and to the Church, and which for lack of a better name we call religious education. We demand in education today: first, a worthy and well-defined motive; second, a carefully prepared curriculum and skilful methods of teaching, and finally, definite results. Highly-trained teachers and adequate equipment, well designed for the particular purpose, are essential.

The Sunday School and the Church School of yesterday failed to meet these requirements. Their motives were narrow, their methods were haphazard, unskilful, and ineffective; trained teachers were exceptional, and these worked with meager equipment and often in dingy and uninviting surroundings. Far be it from me to belittle the self-sacrificing work of thousands of godly men and women in our Sunday Schools. In spite of difficulties, faithfully have they labored and great is their reward! But the conditions and opportunities of today demand the same advancement in religious education that we have witnessed in other types of education. Just as educational thought has been focused successively on professional, commercial, and industrial training, now it is fixing its attention on religious education, or "character building."

Those who grasp the teaching of Jesus and who have experienced even the beginnings of the abundant life, know full well that character building to be large and full of beauty, joy, and worthy achievement, must be founded on a knowledge and experience of God. "In Him we live and move and have our being." This experience of the Kingdom of God belongs to children especially. (Mark 10: 15.) Religious education aims to train the child in this kingdom, to

teach him to think of our Father, to talk to Him in prayer, to sing to Him in praise, and to walk in the footsteps of the Master "in lowly paths of service free." It includes and emphasizes the finest type of character building.

This is such a large and impelling motive and so great are its possibilities in abundant life that it is worthy of our best effort. If it requires special training to get the best results in teaching the usual subjects of the elementary and high schools, is not our training for teaching religious education worthy of equal preparation? If we devote from fifteen to thirty hours weekly to the usual school studies, is an hour or less sufficient for religious training? The results of the past speak for themselves. We have been tried in the balance and found wanting. We have found refuge in the foolish statement that goodness cannot be taught, when few of us have ever consciously tried in a reasonable way to teach goodness.

We must make a fresh start and establish real schools of religious training that are worthy to be called Christian; equip them adequately and house them in attractive rooms; select inspiring well-trained teachers who know God and who know children, and whose great purpose shall be to teach and train the children in good living—in character building that is well grounded, purposeful, helpful, and devout. We must teach and give continuous drill in good habits of daily thought and action, so that these habits will grow stronger and more beautiful with years, never to be put aside as "childish things"—such habits as will be engendered by the spirit that quickeneth life and which makes it joyous and abundant.

While our parish schools can be greatly improved, the writer believes that present conditions, financial and otherwise, usually will prevent the organization of worthwhile parish schools of religious education. The famous little red school houses of yesterday are gone. School districts have combined to build the attractive large buildings of today, architecturally handsome, well-equiped school homes for our children. The churches also must combine, at least in this most important project. In the large cities, several parishes should join in maintaining one worthwhile school. The Diocese should set the example. To the Normal School should be added as soon as possible a model church school, or school of religious education, organized on the most progresive lines that would be a pioneer in this new fieldof worthwhile religious education. No better use could be made of our money and time than to devote it to this paramount object.

An appropriation of several thousand dollars might well be made for that purpose. At least two reasons suggest themselves in recommending that steps be taken in the Diocese to maintain such a school. First: every Normal School (Teacher Training School is the modern name) now has its model school. Second: an ideal needs to be set before our parishes. The latter is very important.

Importance of the training of children needs to be stressed, and is vital to the life of the Church. The distractions of modern life are such that we need not hope for active Church members, unless the fundamentals are implanted in the children and their interest secured in their early years.

Let us all, clergy and laity, turn for five years from absorption in other questions to the children and their training in the abundant life and see what would happen—even our social prophets of largest faith would be surprised.

DEGREES ARE AWARDED TO DIVINITY SCHOOL ALUMNI IN CHINA

In the awarding of honorary degrees at the Fiftieth Anniversary of St. John's College, Shanghai, alumni of the Philadelphia Divinity School shared in the honors conferred upon the distinguished men who are building up the new China. Degrees were conferred upon twelve men, and of the degrees four were doctorates in theology. Of the four one was trained in Canada and two in the United States, and both the latter are graduates and degree holders of the Philadelphia Divinity School.

Only two educational institutions, beside the Philadelphia Divinity School, have more than one graduate in the list of honor. These two are St. John's, Shanghai, with three and the University of Michigan with the same number as our own Divinity School, two. Of the four distinguished clergymen upon whom degrees were conferred two are Philadelphia Divinity School men, and one-sixth of the entire twelve men honored were from the Divinity School.

The Divinity School alumni upon whom the degrees were conferred by the Rev. F. L. Hawks Potts, President of the College, and the citations made are:

The Rt. Rev. Philip Lindel Tsen, "Doctor of Divinity." Citation: "Full of the spirit of adventure for Christ, a leader who by sympathy in is able to understand those whom he leads, and to guide them into the way of peace."

The Rev. Tsoong-Moo Tong, "Doctor of Sacred Theology." Citation: "Inspiring teacher of those who are to teach others concerning the things of the spirit. With single-mindedness devoting yourself to a great work for which you have proved yourself to be pre-eminently fitted."

The other clergymen upon whom degrees were conferred are the Rev. Ching-Yi Cheng and the Rt. Rev. Ing-Ong Ding. They were awarded the degree of Doctor of Divinity.

LANSDOWNE MEN GREET 62 NEW EPISCOPALIAN FAMILIES IN THE TOWN

In noting the election of Mr. Freas B. Snyder, of St. John's, Lansdowne, as President of the Council of Churches of that suburban town of the Diocese, it is also interesting to note how, through the work which the Council is doing, record of the religious affiliations of all new families arriving is made and also of visitations to these new families. The report shows that during the two months prior to the January meeting of the Council new families appeared in Lansdowne as follows: Episcopalians, 62; Baptists, 16; Lutherans, 27; Methodists, 31; Presbyterians, 84; Friends, 2; Roman Catholics, 44, and of other communions not represented in Lansdowne, 9.

BISHOP SCHMUCK SENDS CLERGY A MESSAGE

In a letter recently received from the Rt. Rev. Elmer N. Schmuck, Missionary Bishop of Wyoming, acknowledging receipt of the Episcopal Vestments presented to him by the Clergy of the Diocese of Pennsylvania on the occasion of his Consecration in Philadelphia on November 13, Bishop Schmuck again expresses his appreciation of the gift.

"I shall never forget the kindness of the Clergy around Philadelphia," writes Bishop Schmuck. Then he adds "And to be honest, I have a little bit of yearning even now to see you all again." The letter, which is addressed to the Rev. Dr. Caley, goes on to say:

"We arrived out here on January 13th (note the 13th is again my lucky day) in the midst of a blizzard. The next day the mercury went down to 41 below zero and it was reported in some places nearly 50. However, the reception of the people was warm-hearted. I find myself in the midst of a host of problems and heaps of work to do, but I know there is a willing spirit for co-operation and I am going to enjoy it all. Some day, I hope I may have the privilege of coming back and telling your good people something about my work and my experience in Wyoming. Again many, many thanks to you and the brethren."

FATHER NIBLO DONATES CHURCH AND PARISH HOUSE TO MISSION

The Rev. James M. Niblo, Rector of St. John's Church, Norristown, has taken title to two properties in Norristown, where he will erect a Church and a Parish House for the use of the new St. Augustine Mission, which he organized for colored people, and which has been using St. John's as its home during the building-up progress of the Mission.

Father Niblo is contributing the site and will build the new Church and Parish House, the congregation agreeing to meet the carrying charges of the Parish House. It is expected work will begin on the new building in the near future. The new site purchased by Father Niblo is on the east side of Green street, between Basin and Wood streets, about twelve blocks from St. John's Church and in a section of Norristown where there is a growing colored population. The lot measures 94 by 100 feet. There are two houses on the ground. One of these will be torn down to make way for the new Church and Parish House. Both of the latter will be of brick, with stone trimmings and red tiled roofs. The other building now on the site will be retained and as the Mission develops will eventually be used as a Rectory for a resident priest.

Through the generosity of St. Mark's Parish, Philadelphia, the beautiful altar in the old St. Michael's Chapel of St. Mark's, at Nineteenth and Lombard streets, has been presented to St. Augustine Mission, for use of the colored congregation. For a number of years Father Niblo had oversight of St. Michael's Chapel.

St. Augustine Mission was started by Father Niblo less than one year ago. It has steadily developed until its Sunday School attendance averages about seventy, and the average attendance of the congregation on Sundays averages more than 100. In November, Father Niblo presented a class of twenty-eight from St. Augustine's to the Bishop for confirmation.

SUPPER AND SERVICE AT HOUSE OF PRAYER

Bishop Taitt was the principal speaker at a Men's Supper and Service given under the auspices of the Brotherhood of St. Andrew Chapter of the House of Prayer on Thursday, January 23. The service was under the direction of Dr. J. D. Compton and Mr. Thomas Herrin. Mr. T. F. Foote, of the Divinity School, who has oversight of the work among the students at Temple University, told of the work being done there. The Rev. H. W. Gernand, rector of the parish, also made a most encouraging address. About 60 men were present.

HISTORIC ST. MARTIN'S, MARCUS HOOK, SHOWING REVIVIFIED ACTIVITY

A most encouraging evidence of reawakened congregational interest, activity and support is reported from historic St. Martin's, Marcus Hook, in the Convocation of Chester. For many years our work in that old town fronting on the Delaware river just below Chester and dating back to early Colonial days, was at a low ebb.

Since last June there has been a marked change. From a small handful of people the congregation has been steadily increasing, until it is now averaging from 75 to 100 at each service, and on several occasions upwards of 2000 have attended special services. Parishioners who had drifted away have been returning; new worshippers are enrolling, and all are giving active cooperation with the missionary appointed in charge of the work, the Rev. Carl Appelberg.

As evidence of the new interest the congregation has in the past few months virtually refurnished the church and many of its people have aided in gifts of memorials and of furnishings. Among the former have been a life-size picture of Christ feeding the sheep installed above the Bishop's chair, new Alms Basons, new Credence table, Altar Candelabra and sets of Eucharistic lights, and a Processional Cross. The old Altar has been refinished and readorned, new carpets and coverings for the Chancel and aisles have been provided, a virtually new choir of about 20 has been formed and equipped with new vestments, an American flag and a handsome Church flag has been given. Men of the parish have done a thorough job of painting, and the old rectory in another part of town some distance from the church has been reconditioned and is being made to serve as a parish house. In the short time the new activity has been in progress more than $1000 has been raised and expended by congregation members. More than 100 duplex envelopes have been taken out for 1930.

The old church bell, built in 1767, once more is heard calling the people to each service. For years the bell was resting in the cellar of the church. It had been placed there for safe keeping following a heavy storm that wrecked the old belfry. For structural reasons it had not been deemed advisable to rebuild the belfry, but the bell has been restored to usefulness and now hangs over the entrance to the church.

He who loses wealth loses much; he who loses a friend loses more; but he who loses his courage loses all.

—CERVANTES.

NEW FACILITIES BRING EVIDENCE OF PROGRESS AT HOLY SACRAMENT

On the evening of the Third Sunday in Advent, January 26th, the New Auditorium of Holy Sacrament, Highland Park, which occupies the basement of the new church, was dedicated by the missionary in charge, the Rev. George W. Barnes, and marked the transfer of the Sunday School from the old crowded quarters. The Delaware County Symphony Orchestra assisted in the service.

Since the congregation of Holy Sacrament has come into possession and use of its new church the services are attracting increased numbers of people. A number of Memorials have been presented. Included among these are: a new Altar, given by Mrs. Jennie Stewart in memory of her husband; Chancel Rail, given by Miss Mary E. Stewart in memory of her brother; a Nativity Window, given by Miss Frances Lord in memory of her father; Altar Cross, given by Fred A. Hinkel in memory of his sister; Brass Candlesticks, given by Mrs. Fred Hinkel in memory of her mother; Receiving Basin, given by Miss Elizabeth Himes in memory of her mother; Receiving Bason, given by Miss Harry C. Kain in memory of her mother. The Parish Altar Guild presented a set of new Service Books. The new Lectern was the gift of the Primary Department of the Sunday School, while the new Pulpit was the gift of all departments of the Sunday School.

The entire congregation desires to express its appreciation to the Diocesan Altar Guild for two sets of beautiful linen, including the fair linens, overcloths, corporals, lavabo towels and purificators.

ST. THOMAS, WHITEMARSH, HAS COAL MINERS' TOWN ON MISSIONARY BUDGET

Following the plan suggested for parishes to take some definite piece of work on the Church's Program to accentuate the interest of congregations in missionary givings St. Thomas, Whitemarsh, has selected for 1930 as its particular field the southern part of the state of Illinois. The Rt. Rev. John Chanler White, Bishop of the southern Illinois district, last month was in the Diocese and addressed the Clerical Brotherhood, and spoke at several other meetings, giving a dramatic picture of needs of the many missions under his jurisdiction.

One of these missions, which St. Thomas has taken, is St. Andrew's, Virdin, a little mining town about 25 miles south of Springfield. The congregation is made up mostly of Church of England coal miners. The Bishop is trying to buy land and build a modest church

and parish house combined. The congregation use the second floor of a tile brick building, the first floor of which is a tin shop. Virtually every family connected with the mission is a miner's family.

RECTOR ASKS CORRECTION IN PUBLISHED ACCOUNT ON BP. WHITE MEMORIAL

The Rev. Charles L. Steel, rector of Calvary Church, West Philadelphia, in the following letter calls attention to a statement which appeared in the February issue of the CHURCH NEWS in connection with a contributed article in relation to Bishop White Memorial that is to be erected at the Philadelphia Divinity School. The letter reads:

Editor, CHURCH NEWS:

On page 166 of the CHURCH NEWS, February number, occurs the statement that "Curiously enough, there has hitherto been no memorial, or at least none notable and worthy, of William White."

The writer of those words does not seem to know that on Sunday, October 12, 1856, Bishop Alonzo Potter consecrated Calvary Church, then located at Front and Margaretta Streets (now Produce Avenue) as a memorial to Bishop White. "An humble but lasting memorial," he said, "where the name and services of this Father of our American Church shall be embalmed and treasured up."

As a monument to Bishop White, this building was thoughtfully preserved when, in 1882, it was taken down, the stones numbered with care and removed to West Philadelphia, and the original building erected again in its new location, on Forty-first Street between Brown and Parrish Streets.

Surely nothing more worthy of the great Bishop could be erected than this, which Bishop Potter spoke of as "A lasting and most appropriate memorial. A Church, the seats of which are to be always free, and which is to open its doors alike to poor and rich." And notable enough for most of the House of Bishops, then in Philadelphia in General Convention, to attend its consecration, out of respect to the memory of Bishop White. Notable, too, in that it was built with funds raised through five years of laborious effort by the Ladies' Missionary Association of Christ Church, and had for it a building committee such well-known Philadelphians as John Welsh, Jr., B. W. Frazier, A. J. Buckner, I. S. Waterman, J. C. Da Costa, D. Rodney King and Francis West.

For more than 75 years in the service of God it has stood as a memorial to him who, as a tablet on its wall says, was "For fifty years a most revered guide of the American Church," and "A main instrument in transplanting the Anglican Episcopate to this country."

I thank God for the memorials to be placed in the Divinity School and at Valley Forge, but I trust you will correct the statement ignoring a previous memorial quite as worthy in its nature and purpose, and quite as notable at the time of its erection. (See the "Churchman" of October 16, 1856.)

Very truly yours,
CHARLES L. STEEL.

DEDICATE NEW PARISH HOUSE OF ST. GILES

The Bishop Coadjutor, assisted by the Ven. James F. Bullitt and the Rev. Walter C. Pugh, priest-in-charge, dedicated the new Parish House of the Church of St. Giles, Stonehurst, on Sunday afternoon, February 9, at four o'clock.

The Parish House is still being used for the regular services and the stage, arranged for the chancel, was decorated with palms for the occasion. The building contains a spacious basement with heating plant and room for the choir, an auditorium with a gallery about three sides, a kitchen, equipped by the Guild of the Mission, and a Guild room.

After the service the congregation adjourned through the Cloister to the church which is rapidly nearing completion. While the organ was not quite finished it was in condition to be played and the organist was able to show what it could do.

On Sunday the twenty-third the services were moved into the church, a beautiful colonial structure. In the evening there was an organ recital by the organist, Mr. C. R. Blake, and music by an augmented choir.

ST. MATTHEW'S MISSION ORGANIZES BROTHERHOOD

On February 11th the National Council of the Brotherhood of St. Andrew issued a charter to a new Senior Chapter organized at St. Matthew's Mission. The officers are: Rector, Rev. W. O. Roome, Jr.; Director, Arthur Stanley, 929 Pratt Street, Philadelphia; Vice-Director, Wm. Lester Breig, 5235 Roosevelt Boulevard; Secretary-Treasurer, N. Bradfield, 1103 Sanger Street.

The primary object of religious education is to lead people to know Christ. Then the first prerequisite for teachers is that they themselves must know Christ.—*Bishop Gray.*

A CHURCHMAN'S LETTERS RECORDED IN VESTRY BOOK OF OLD PARISH

In one of the old vestry books of St. James' Church, Perkiomen, at Evansburg, two letters are recorded that breathe a spirit of devotion, loyalty and faith that might serve as an inspiration to the Churchmen of today.

The writer of these letters was Mr. Charles Porter Shannon, who was for many years a vestryman of the Church and was a descendant of Dr. Robert Shannon who represented the parish in the Convention in 1784 for the organization of the Diocese members of the Shannon family were active workers in the parish for over 170 years. Each of these letters was accompanied with a gift of one thousand dollars, which added to the endowment of the parish. The letters to the Vestry, the first of which was dated July 22, 1862, were:

"My Dear Brethren:

"For some years past it has been my intention to devote permanently to the Lord's service, through His chosen instrumentality, the Church, a portion of the substance which He has, in His good purpose, entrusted me. Whether to give this purpose effect before or after death has been the only question.

"I have considered that it is best to do so now. The present time only is, by God's permission, mine—the future is His. I therefore present the enclosed for your acceptance.

"God will doubtless provide for His Church. We have His unfailing promise that He will, that it will be perpetuated from generation to generation and that His worship will increase, more and more, till it fills the whole earth as the waters cover the seas. May He grant that through the ministrations of St. James', Perkiomen, a great multitude may obtain a saving knowledge of the truth.

"Looking to God's blessing as the source of all our prosperity, spiritual and temporal, material and personal,

I remain,"

A second letter, written in 1874, of similar import, contains this impressive paragraph:

". . . With the earnest prayer that the gift may be acceptable to the great Head of the Church, and be sanctified by His blessing, and that the beautiful and impressive services of our beloved Church may never cease to be faithfully commemorated at St. James' Church, Perkiomen, till the Church Militant on earth be superseded by the Church Triumphant in Heaven."

CHANGES AMONG CLERGY

Bishop Taitt has announced the appointment of the Rev. Paul Rafael Rufus Reinhardt as missionary in charge of St. James, Prospect Park, in the Convocation of Chester. Mr. Reinhardt succeeds to the vacancy caused by the death of the Rev. William E. Warren. Mr. Reinhardt takes charge as of February 1.

In the appointment of Mr. Reinhardt to St. James the Bishop Coadjutor appointed the Rev. Carl L. Appelberg to take charge of St. Luke's, Eddystone, in addition to the work he has been doing at St. Martin's, Marcus Hook. Mr. Appelberg will live in the rectory at Eddystone. Formerly both St. James', Prospect Park, and St. Luke's, Eddystone, were in charge of the Rev. William E. Warren, the latter living at Eddystone. With the improvements since made at St. James' there is now a rectory and it was decided by the Bishop Coadjutor to have Mr. Reinhardt devote his entire attention to building up that work.

Mr. Reinhardt was formerly rector of St. Paul's Church, Kankakee, Ill. He was born in San Juan, Porto Rico, April 19, 1890. He was educated at Nashotah and the General Theological Seminary. Ordained to the Diaconate in 1913 by the Bishop of New York he was advanced to the Priesthood in 1915 by the Bishop of Porto Rico. Between 1913 and 1918 he was in charge of several missions in Porto Rico. In 1918 he became rector of St. Paul's, Saginaw, Mich., serving there until 1924 when he became rector of Holy Cross-Immanuel, Chicago, going from there in 1926 to Kankakee, Ill.

The Rev. J. Jarden Guenther on February 1 became rector of Trinity Church, Swarthmore, in the Convocation of Chester, succeeding to the vacancy created by the death of the Rev. Walter A. Matos. For several months Mr. Guenther has been serving as locum tenens at Trinity and the vestry unanimously called him to the rectorship. Mr. Guenther is living at "The Lodge," 737 Harvard avenue, Swarthmore. Following his ordination a few years ago Mr. Guenther was assistant and for some months in charge at the Church of the Saviour, West Philadelphia, and subsequently was associate rector at St. Paul's, Overbrook.

The Rev. N. Herbert Caley, since June, 1927, rector of St. Paul's, Oaks, in the Convocation of Norristown, on March 1 becomes rector of St. Alban's, Roxborough, in the Convocation of Germantown, in response to the unanimous call of St. Alban's vestry. Mr. Caley was ordained to the priesthood in 1925 and until he went to Oaks was assistant at the Redeemer, Bryn Mawr, in charge of St. Joseph's, Gladwyn.

The Rev. C. C. Silvester, rector of All Hallow's, Wyncote, since 1919, at the end of the present month resigns his rectorship to become rector of St. Michael's Church, Brattleboro, Vermont.

The Rev. John R. Crosby, D.D., Ph.D., in charge of St. Elizabeth's, Sixteenth and Mifflin streets, has resigned his oversight of that Parish to accept a call to the rectorship of St. Luke's, Seaford, Delaware. Dr. Crosby leaves March 1 to take up his new charge.

The Rev. Alonzo L. Wood, curate at St. John's, Norristown, resigned as of February 1, and is leaving the Diocese for a trip abroad. The Rev. Godwin R. Pierce, curate of Christ Church, Ballston Spa, New York, in the Diocese of Albany, has accepted appointment to the vacancy.

The Rev. Robert R. Windley, who is serving as chaplain at the Galilee Mission, has accepted appointment as assistant to the Rev. W. Y. Edwards, Rector of Good Shepherd, as of February 17, succeeding the Rev. George Boate, resigned. Mr. Windley, on December 31, resigned as assistant at the Free Church of St. John.

The Rev. G. Herbert Dennison, who has been serving as locum tenens at St. Timothy's, Roxborough, has accepted a unanimous call to the rectorship of that Parish, succeeding to the vacancy caused by the resignation of the Rev. S. A. Caine, who accepted a call recently from the Diocese of Massachusetts. Before going to St. Timothy's as locum tenens Father Dennison had been assisting Rev. Charles Jarvis Harriman at St. James the Less.

The Rev. Gardiner M. Day, Williamstown, Mass., has been invited to occupy the pulpit of St. Paul's, Overbrook, during the absence of the rector, the Rev. Joseph Fort Newton. Dr. Newton leaves about May 1 for England, where he is to preach the "Colonial Missionary Sermon" at the City Temple in London on May 14, and to fill a number of other speaking engagements. Dr. Day is an assistant at St. John's, Williamstown, and was formerly on the clergy staff of Trinity, Boston.

He who loses wealth loses much. He who loses a friend loses much. He who loses courage loses all; hold on to your courage.—APPLETON.

The day is coming when nations will flee from armament as from a plague. For history shows that when a nation takes to arms and flaunts its power it is inevitably sounding its own doom.

—DR. GEORGE O. A. BUTTRICK.

PROGRAM AND POLICIES DISCUSSED BY CENTRAL SOCIAL SERVICE GROUP

The Central Committee on Christian Social Service of the five Dioceses of the Church in the state of Pennsylvania at a recent meeting in the Church House discussed the program for the year's work and a number of interesting policies were determined. The Committee has been enlarged from one representative from each Diocese to include at least one presbyter, one layman and one laywoman from each.

One of the questions to which the Central Committee determined to give special attention during the coming year relates to bills pending in Congress, providing for large public undertakings during the slack periods, designed to help solve the problem of unemployment. Another question to which intensive study is to be given is that of immigration as it affects the family. Still another is in relation to conditions in manufacturing establishments, especially where women are employed, along the lines of the letter sent out by the Social Service Department of the Diocese of Pennsylvania last fall in the matter of candy factories. In the past the Committee has concerned itself chiefly with legislation pending at Harrisburg. From now on, it is announced, there will be a larger amount of attention given to general questions as indicated above.

As at present constituted the Central Committee comprises the following representatives of the Five Dioceses in the state:

Diocese of Pennsylvania: Rev. Stanley R. West, Mrs. J. Willis Martin, George R. Bedinger and Clinton Rogers Woodruff. *Pittsburgh:* John G. Sherriff, Very Rev. Percy G. Kammerer, Norman Seidle, Mrs. Henry Braun. *Bethlehem:* Rev. Robert F. Kline, Rev. E. A. Heim, Rev. R. P. Kreitler. *Harrisburg:* Rev. Hiram R. Bennett, Ven. Paul S. Atkins, Dr. William J. Middleton, Mrs. J. Charles Heiges. *Erie:* Rev. Philip C. Pearson, Bro. Charles H. L. Pennington, Mrs. M. Guth. Rev. E. A. Heim, 100 Windsor Street, Reading, is Secretary of the committee; Rev. Paul S. Atkins, York, Pa., is Chairman and Mr. Clinton Rogers Woodruff, North American Building, Philadelphia, is Adviser.

In Morley's "Modern Characteristics" is the story of an Irish member of parliament who, reading from a pile of manuscript which seemed to be good for at least five hours more, was asked by the speaker if he could not give the pith of it. "The pith of it?" cried he. "Sure and it's all pith!"

Fellowship Notes

Closer organization of the Fellowships of the Diocese into Convocational groups proved to be the principal matter of discussion at the February meeting of the Commission on Young People. Committees have been appointed to organize each Convocation into separate units comprising all of the Fellowships in each district. Reports from the committees showed that this work was well under way in practically all of the Convocations, especially North Philadelphia, West Philadelphia and Germantown.

The Y. P. F. Diocesan Convention Committee, under the leadership of Cornelius H. Malony, of Christ Church, Germantown, reported that St. Simeon's Church, Eighth street and Lehigh avenue, had been selected as a tentative place to hold the Annual Convention in May. A committee to decide on the feasibility of holding a Fellowship picnic late in the spring was appointed.

Work on the Y. P. F. Leaders' Conferences, which have been so inspiring and successful in the past has been started. In all probability they will be at Quakertown or Sellersville during the latter part of spring.

A varied program of worthwhile speakers will be included in the special Sunday evening meetings of the Y. P. F. of Christ Church, Germantown, during the coming Lenten season. Speakers together with their topics are to be announced later. The meetings will be in the Parish House and will commence at 7.00 P. M., terminating at 7.45. The experiment of having the Fellowship take charge of one Sunday evening service in Christ Church each month has proved highly gratifying. Older as well as younger members of the Church have taken a marked interest in these services.

Encouraged by results of efforts to increase attendance at its meetings, St. Barnabas Fellowship, West Philadelphia, have launched plans to build up its membership to a still higher point. The Fellowship met all bills incurred in connection with Christmas decorations in the Church and in addition made an offering of $25. On February 11 the Fellowship conducted a parish concert with the City Glee Club as its guest The recent election for officers—Fred Welden was chosen President, Miss Eleanor Willey, Secretary, and Miss Doreen Richards, Treasurer.

Confirmation Appointments for March and April

March 2.—Quinquagesima Sunday.
A. M.—Philadelphia, Mediator, Bishop Taitt.
A. M.—Philadelphia, St. Luke, Bustleton, Bishop Atwood.
Evg.—Philadelphia, St. Andrew, Somerton, Bishop Atwood.
Evg.—Philadelphia, St. John the Divine, Bishop Taitt.

March 5.—Ash Wednesday.
Evg.—Philadelphia, St. Monica, Bishop Taitt.
Evg.—Wyncote, All Hallows, Bishop Atwood.

March 6.—Thursday.
Evg.—Philadelphia, Phillips Brooks Memorial, Bishop Atwood.

March 7.—Friday.
Evg.—Philadelphia, Redemption, Bishop Taitt.
Evg.—Philadelphia, Crucifixion, Bishop Atwood.

March 9.—First Sunday in Lent.
A. M.—Philadelphia, St. Mark, Frankford, Bishop Taitt.
A. M.—Philadelphia, St. Mary, West, Bishop Atwood.
Evg.—Philadelphia, Resurrection, Mayfair, Bishop Taitt.

March 12.—Wednesday.
Evg.—Chester, St. Luke, Bishop Taitt.
Evg.—Philadelphia, St. George, West, Bishop Atwood.

March 14.—Friday.
Evg.—Chester, St. Mary, Bishop Taitt.
Evg.—Cheltenham, St. Aidan, Bishop Atwood.

March 16.—Second Sunday in Lent.
A. M.—Ridley Park, Christ, Bishop Taitt.
A. M.—Jenkintown, Our Saviour, Bishop Atwood.
Evg.—Philadelphia, Zion, Bishop Taitt.
Evg.—Philadelphia, St. Timothy, Roxborough, Bishop Atwood.

March 19.—Wednesday.
Evg.—Clifton Heights, St. Stephen, Bishop Taitt.
Evg.—Wynnewood, All Saints, Bishop Atwood.

March 21.—Friday.
Evg.—Philadelphia, St. Ambrose, Bishop Taitt.
Evg.—Philadelphia, Emmanuel, Holmesburg, Bishop Atwood.

March 23.—Third Sunday in Lent.
A. M.—Philadelphia, St. Jude-Nativity, Bishop Taitt.
A. M.—Philadelphia, Holy Apostles. Bishop Atwood.
P. M.—Philadelphia, St. Simeon, Bishop Taitt.
Evg.—Philadelphia, St. Barnabas, Haddington, Bishop Taitt.
Evg.—Philadelphia, St. Simeon the Cyrenian, Bishop Atwood.

March 30.—Fourth Sunday in Lent.
A. M.—Bala, St. Asaph, Bishop Taitt.
A. M.—Bryn Mawr, Redeemer, Bishop Atwood.
P. M.—Cynwyd, St. John, Bishop Taitt.
Evg.—West Manayunk, St. Andrew, Bishop Taitt.
Evg.—Drexel Hill, Incarnation, Bishop Atwood.

April 2.—Wednesday.
Evg.—Philadelphia, St. Paul, Overbrook, Bishop Taitt.
Evg.—Collingdale, Trinity, Bishop Atwood.

April 3.—Thursday.
Evg.—Philadelphia, Covenant, Bishop Taitt.
Evg.—Highland Park, Holy Sacrament, Bishop Atwood.

April 4.—Friday.
Evg.—Philadelphia, St. Augustine, Bishop Atwood.

April 5.—Fifth Sunday in Lent.
A. M.—Philadelphia, Atonement, Bishop Taitt.
A. M.—Philadelphia, St. Stephen, Bishop Atwood.
P. M.—Philadelphia, St. Luke-Epiphany, Bishop Taitt.
Evg.—Chester, St. Paul, Bishop Taitt.
Evg.—Springfield, Redeemer, Bishop Atwood.

April 9.—Wednesday.
Evg.—Aronimink, Holy Comforter, Bishop Taitt.
Evg.—Willow Grove or Hatboro, Bishop Atwood.

April 10.—Thursday.
Evg.—Philadelphia, Holy Comforter Chapel, Bishop Atwood.

April 11.—Friday.
Evg.—Elkins Park, St. Paul, Bishop Taitt.
Evg.—Rosemont, Good Shepherd, Bishop Atwood.

April 12.—Saturday.
P. M.—Wayne, St. Mary, Bishop Taitt.

April 13.—Palm Sunday.
A. M.—Philadelphia, St. Peter, Bishop Taitt.
A. M.—Philadelphia, St. James, Kingsessing, Bishop Atwood.
Evg.—Philadelphia, Resurrection, Bishop Taitt.
Evg.—Philadelphia, The Saviour, Bishop DuMoulin.

April 15.—Tuesday.
Evg.—Philadelphia, St. Matthew, Oxford Circle, Bishop Taitt.

April 16.—Wednesday.
Evg.—Philadelphia, Holy Trinity, Bishop Taitt.
Evg.—Philadelphia, Grace, Bishop Atwood.

(Continued on Page 218)

DIOCESE OF PENNSYLVANIA

Statement showing contributions credited to each Parish and Mission on the books of the Diocese for the year 1929.

It will be noted the first column classification is "Expectations" which represents the amount reported to the Annual Convention by the Quota Committee after consultation with the Parishes, as reasonably to be counted upon in 1929, to apply to the Maintenance Budget for work of the Church in the Diocese and the General Church, and the second column represents how the "Expectations" were realized by the actual contributions.

° Made no report of 1929 Expectation. Figures given are amounts contributed in 1928.

† Closed June 1. ‡ Closed April 9.

YEAR 1929

PARISH OR MISSION	EXPECTATIONS	PAYMENTS ON ACCOUNT OF EXPECTATIONS	SPECIALS	TOTAL	SUMMARY	
					THROUGH ACCOUNTING WARDENS	OTHER SOURCES
Advent Mission, Hatboro	$371.00	$378.00	$2.50	$380.50	$249.34	$131.16
Advent, Kennett Square	150.00	165.70	.....	165.70	112.38	53.32
Advent (Polish) Mission, Philadelphia	20.00	20.00	.....	20.00	20.00	.....
Advocate, Philadelphia	1,000.00	1,444.57	5.00	1,449.57	721.57	728.00
All Hallows, Wyncote	2,360.00	2,455.33	49.93	2,505.26	1,542.76	962.50
All Saints Mission, Darby°	383.00	503.50	12.69	516.19	95.69	420.50
All Saints Chapel, Fallsington	30.00	27.16	.....	27.16	.....	27.16
All Saints, Moyamensing	2,000.00	2,004.00	70.00	2,074.00	370.00	1,704.00
All Saints, Norristown	500.00	498.75	.....	498.75	166.75	332.00
All Saints, Torresdale	2,169.00	2,169.00	506.14	2,675.14	828.67	1,846.47
All Saints, Wynnewood	2,500.00	2,676.53	105.23	2,781.76	2,118.80	662.96
All Souls Mission, Philadelphia°	130.00	80.00	.....	80.00	80.00	.....
Annunciation, Philadelphia	250.00	333.80	2.00	335.80	186.30	149.50
Ascension Mission, Parkesburg	163.00	163.00	.....	163.00	83.00	80.00
Ascension Mission, Rhawnhurst	100.00	79.73	2.00	81.73	75.00	6.73
Ascension Mission, West Chester	32.00	32.00	.....	32.00	24.58	7.42
Atonement, Morton°	114.00	130.00	.....	130.00	.....	130.00
Atonement, Philadelphia	3,700.00	3,427.50	10.00	3,437.50	2,167.50	1,270.00
Calvary, Conshohocken	4,000.00	4,152.57	83.52	4,236.09	3,188.33	1,047.76
Calvary, Germantown	5,542.00	5,735.33	379.29	6,114.62	4,038.82	2,075.80
Calvary, Northern Liberties	500.00	595.44	.....	595.44	250.50	344.94
Calvary, Rockdale	416.00	401.53	.....	401.53	.....	401.53
Christ, Eddington	200.00	113.15	.....	113.15	76.15	37.00
Christ, Franklinville°	385.00	33.00	6.00	39.00	33.00	6.00
Christ, Germantown	4,600.00	4,649.12	172.85	4,821.97	2,805.27	2,016.70
Christ, Media	600.00	817.00	32.50	849.50	200.00	649.50
Christ, Philadelphia	5,800.00	6,424.99	1,299.11	7,724.10	2,968.56	4,755.54
Christ Church Chapel, Philadelphia†°	717.00	235.25	2.00	237.25	133.25	104.00
Christ Church Hospital Chapel, Phila°	136.00	143.64	41.57	185.21	.....	185.21
Christ, Pottstown	850.00	726.81	.....	726.81	423.81	303.00
Christ, Ridley Park	1,200.00	1,185.00	15.00	1,200.00	1,020.50	179.50
Christ, Upper Merion (Bridgeport)	700.00	899.35	17.62	916.97	374.35	542.62
Covenant, Philadelphia°	965.00	217.00	2.00	219.00	.....	219.00
Crucifixion, Philadelphia	400.00	379.32	.....	379.32	300.82	78.50
Emmanuel, Holmesburg	450.00	346.00	6.75	352.75	.....	352.75
Emmanuel, Kensington°	53.00	43.50	.....	43.50	28.00	15.50
Emmanuel Mission, Quakertown	240.00	242.32	1.20	243.52	210.27	33.25
Epiphany, Germantown	1,500.00	1,500.00	42.10	1,542.10	1,051.10	491.00
Epiphany Mission, Royersford°	71.00	109.76	.....	109.76	57.37	52.39
Epiphany, Sherwood	3,477.00	3,527.00	20.00	3,547.00	1,281.52	2,265.48
Feasterville Mission‡°	8.00	8.23	.....	8.23	6.13	2.10
Gloria Dei, Philadelphia	2,000.00	2,084.49	17.46	2,101.95	2,081.95	20.00
Good Samaritan, Paoli	2,100.00	3,847.90	20.00	3,867.90	2,930.40	937.50
Good Shepherd, Germantown	2,411.00	2,411.00	70.90	2,481.90	1,864.49	617.41

YEAR 1929

PARISH OR MISSION	EXPECTATIONS	PAYMENTS ON ACCOUNT OF EXPECTATIONS	SPECIALS	TOTAL	SUMMARY	
					THROUGH ACCOUNTING WARDENS	OTHER SOURCES
Good Shepherd, Kensington	$150.00	$326.50	.....	$326.50	$46.50	$280.00
Good Shepherd, Rosemont	10,000.00	10,525.00	$325.00	10,850.00	8,669.79	2,180.21
Grace, Hulmeville °	100.00	100.00	.....	100.00	78.80	21.20
Grace, Mt. Airy	9,100.00	9,529.10	119.54	9,648.64	8,046.27	1,602.37
Grace, Philadelphia	500.00	346.27	53.43	399.70	216.18	183.52
Holy Apostles, Philadelphia	8,500.00	9,215.00	409.00	9,624.00	2,828.68	6,795.32
Holy Comforter, Aronomink	100.00	224.14	19.00	243.14	159.92	83.22
Holy Comforter Memorial Chapel, Phila	1,010.00	1,015.62	.....	1,015.62	581.58	434.04
Holy Communion Chapel, Philadelphia	1,200.00	1,578.41	2.50	1,580.91	108.88	1,472.03
Holy Innocents, Tacony °	264.00	264.49	1.00	265.49	72.35	193.14
Holy Nativity, Rockledge	700.00	647.61	.....	647.61	107.61	540.00
Holy Redeemer Mission, Phila. (Polish)	20.00	20.00	.....	20.00	10.00	10.00
Holy Sacrament Mission, Highland Park °	370.00	412.51	19.59	432.10	148.10	284.00
Holy Trinity Miss., Conshohocken (Polish) °	.....	.....	.....	.....	.....	.....
Holy Trinity Mission, Lansdale	480.00	612.10	11.00	623.10	540.73	82.37
Holy Trinity, Philadelphia	15,000.00	15,456.73	1,212,73	16,669.46	13,411.57	3,257.89
Holy Trinity Memorial Chapel, Phila	1,650.00	2,043.95	15.71	2,059.66	1,798.49	261.17
Holy Trinity, West Chester	1,200.00	1,271.25	18.21	1,289.46	862.00	427.46
House of Prayer, Branchtown	700.00	641.25	1.00	642.25	437.80	204.45
Huntingdon Valley Chapel, Meadowbrook	1,450.00	1,943.33	116.70	2,060.03	1,960.20	99.83
Incarnation, Drexel Hill	500.00	579.05	18.53	597.58	47.58	550.00
Incarnation Mission, Morrisville	337.00	272.85	1.00	273.85	67.00	206.85
Incarnation, Philadelphia	750.00	916.80	8.00	924.80	304.80	620.00
King of Prussia Chapel °	.....	80.65	.....	80.65	5.00	75.65
L'Emmanuello Mission, Philadelphia	50.00	50.00	.....	50.00	50.00	.....
Mediator Chapel, Philadelphia	7,000.00	7,471.40	27.00	7,498.40	3,838.25	3,660.15
Merciful Saviour Chapel, Philadelphia	200.00	255.52	5.00	260.52	.....	260.52
Messiah, Gwynedd	1,500.00	1,953.58	215.00	2,168.58	1,726.20	442.38
Messiah, Port Richmond	150.00	50.00	.....	50.00	.....	50.00
Nativity Chapel, Germantown °	36.00	37.04	.....	37.04	.....	37.04
Our Saviour, Jenkintown	3,737.00	3,879.35	62.00	3,941.35	2,791.85	1,149.50
Phillips Brooks Memorial Chapel, Phila	630.00	630.00	.....	630.00	459.27	170.73
Prince of Peace Chapel, Philadelphia	2,450.00	2,450.00	33.38	2,483.38	1,072.63	1,410.75
Redeemer, Andalusia	450.00	468.37	122.47	590.84	32.84	558.00
Redeemer, Bryn Mawr	9,000.00	9,632.00	727.49	10,359.49	7,768.28	2,591.21
Redeemer Chapel, Seamen's Mission	30.00	41.44	.....	41.44	.....	41.44
Redeemer Mission, Springfield	50.00	639.12	100.00	739.12	.....	739.12
Redemption, Philadelphia	1,800.00	1,813.00	11.07	1,824.07	1,059.00	765.07
Resurrection Mission, Mayfair °	17.00	.....	.....	.....	.....	.....
Resurrection, Philadelphia	2,200.00	3,135.00	133.10	3,268.10	2,084.65	1,183.45
S. Aidan Chapel, Cheltenham °	198.00	130.05	13.35	143.40	34.90	108.50
S. Alban Mission, Newtown Square °	.....	.....	.....	.....	.....	.....
S. Alban, Olney	300.00	350.00	120.00	470.00	200.00	270.00
S. Alban, Roxborough	60.00	121.00	.....	121.00	75.00	46.00
S. Ambrose Mission, Philadelphia	950.00	1,024.27	67.00	1,091.27	803.98	287.29
S. Andrew Mission, McKinley °	.....	.....	.....	.....	.....	.....
S. Andrew Mission, Oxford	30.00	20.00	.....	20.00	12.30	7.70
S. Andrew, Philadelphia °	281.00	.....	3.00	3.00	.....	3.00
S. Andrew Mission, Somerton	153.00	158.00	4.35	162.35	66.35	96.00
S. Andrew Chapel, West Manayunk	30.00	54.23	15.00	69.23	16.90	52.33
S. Andrew, West Philadelphia	1,000.00	918.96	23.86	942.82	716.28	226.54
S. Andrew, Yardley	418.00	418.00	.....	418.00	258.00	160.00
S. Anne Mission, Willow Grove	170.00	177.50	.....	177.50	77.58	99.92
S. Asaph, Bala	4,106.00	5,793.23	1,338.00	7,131.23	4,646.74	2,484.49
S. Augustine Mission, Philadelphia	100.00	151.39	.....	151.39	48.39	103.00
S. Barnabas Mission, Germantown	300.00	206.71	.....	206.71	51.15	155.56
S. Barnabas, Haddington	1,208.00	1,231.89	42.41	1,274.30	637.30	637.00
S. Barnabas, Kensington	300.00	.....	10.00	10.00	.....	10.00

YEAR 1929

PARISH OR MISSION	EXPECTATIONS	PAYMENTS ON ACCOUNT OF EXPECTATIONS	SPECIALS	TOTAL	SUMMARY	
					THROUGH ACCOUNTING WARDENS	OTHER SOURCES
S. Bartholomew, Philadelphia°	$5.00	$20.00	.....	$20.00	.....	$20.00
S. Bartholomew, Wissinoming	325.00	291.50	$50.00	341.50	$194.00	147.50
S. Clement, Philadelphia	6,500.00	4,989.31	350.33	5,339.64	4,655.82	683.82
S. Columba Mission, Southampton‡°	19.00	.....	.....	.....	.....	.....
S. Cyprian Mission, Elmwood	90.00	15.01	.....	15.01	.....	15.01
S. Cyril Mission, Coatesville	25.00	25.00	.....	25.00	18.68	6.32
S. David, Manayunk	1,500.00	1,245.38	66.05	1,311.43	816.30	495.13
S. David, Radnor	3,223.00	3,977.88	117.14	4,095.02	3,273.50	821.52
S. Elisabeth, Philadelphia	50.00	56.36	25.60	81.96	18.00	63.96
S. Gabriel Mission, Feltonville	737.00	749.27	3.50	752.77	601.77	151.00
S. George Mission, Richmond	600.00	599.87	5.00	604.87	323.95	280.92
S. George Mission, Venango	150.00	182.74	.....	182.74	57.74	125.00
S. George, West Philadelphia	500.00	544.02	.....	544.02	412.52	131.50
S. Giles Mission, Stonehurst	590.00	644.00	40.00	684.00	430.00	254.00
S. James, Bristol	500.00	550.21	.....	550.21	350.00	200.21
S. James, Downingtown	792.00	677.74	.....	677.74	507.74	170.00
S. James, Hestonville	400.00	525.00	13.63	538.63	.....	538.63
S. James, Kingsessing	400.00	454.14	2.00	456.14	50.00	406.14
S. James Mission, Langhorne	250.00	219.25	.....	219.25	187.20	32.05
S. James, Perkiomen (Evansburg)°	29.00	342.00	.....	342.00	53.14	288.86
S. James, Philadelphia°	4,928.00	4,211.63	1,707.50	5,919.13	1,962.83	3,956.30
S. James Mission, Prospect Park (Moore)	500.00	452.21	.....	452.21	281.38	170.83
S. James the Less, Philadelphia	6,270.00	6,305.70	77.72	6,383.42	6,092.72	290.70
S. John Baptist, Germantown	350.00	175.32	5.00	180.32	.....	180.32
S. John, Concord (Ward)	130.00	173.00	7.25	180.25	76.00	104.25
S. John, Pequea (Compass)	50.00	60.25	.....	60.25	51.00	9.25
S. John Chrysostom, Philadelphia°	386.00	493.80	.....	493.80	418.80	75.00
S. John, Cynwyd	3,000.00	3,432.35	1,265.00	4,697.35	3,170.35	1,527.00
S. John the Divine, Philadelphia	200.00	60.00	2.00	62.00	.....	62.00
S. John the Evangelist, Essington	200.00	200.00	.....	200.00	50.00	150.00
S. John the Evangelist, Lansdowne	3,000.00	3,653.00	200.00	3,853.00	2,500.00	1,353.00
S. John the Evangelist, Philadelphia°	2,009.00	2,205.00	10.00	2,215.00	.....	2,215.00
S. John Free, Philadelphia	1,593.00	1,105.17	5.50	1,110.67	50.00	1,060.67
S. John, Kelton	50.00	52.00	.....	52.00	30.55	21.45
S. John, Norristown	3,378.00	3,635.93	118.73	3,754.66	2,418.67	1,335.99
S. John, Northern Liberties	30.00	45.90	.....	45.90	5.00	40.90
S. Joseph Mission, Gladwyn	125.00	150.00	1.00	151.00	.....	151.00
S. Jude and the Nativity	400.00	475.70	11.50	487.20	97.80	389.40
S. Luke, Bustleton	400.00	404.40	.....	404.40	22.05	382.35
S. Luke, Chadds Ford	40.00	20.00	.....	20.00	20.00	.....
S. Luke, Chester	250.00	170.28	.....	170.28	83.12	87.16
S. Luke Mission, Eddystone	25.00	120.68	.....	120.68	58.35	62.33
S. Luke, Germantown	9,000.00	9,174.00	683.68	9,857.68	7,464.58	2,393.10
S. Luke, Kensington	1,000.00	1,004.50	5.00	1,009.50	531.52	477.98
S. Luke, Newtown	450.00	522.90	8.30	531.20	408.12	123.08
S. Luke and The Epiphany°	4,587.00	4,658.81	405.00	5,063.81	.....	5,063.81
S. Mark, Frankford	4,698.00	4,371.40	37.70	4,409.10	3,836.40	572.70
S. Mark, Honey Brook	50.00	95.69	.....	95.69	72.69	23.00
S. Mark, Philadelphia (including chapels)	13,478.00	18,391.02	3,477.44	21,868.46	15,922.12	5,946.34
S. Martin, Marcus Hook°	6.00	173.89	.....	173.89	165.00	8.89
S. Martin, Oak Lane	1,800.00	1,314.41	7.00	1,321.41	362.92	958.49
S. Martin, Radnor	5,068.00	5,118.00	1,405.00	6,523.00	4,350.13	2,172,87
S. Martin-in-the-Fields	25,000.00	25,521.62	10,304.99	35,826.61	24,014.79	11,811.82
S. Mary, Ardmore	8,380.00	8,276.22	225.27	8,501.49	6,994.83	1,506.66
S. Mary Mission, Chester	159.00	71.67	32.62	104.29	77.29	27.00
S. Mary, Hamilton Village, Philadelphia	1,500.00	1,359.42	92.64	1,452.06	1,023.28	428.78
S. Mary, Warwick	40.00	50.00	.....	50.00	3.47	46.53
S. Mary Memorial, Wayne	3,000.00	4,909.00	126.00	5,035.00	2,833.94	2,201.06

YEAR 1929

PARISH OR MISSION	EXPECTATIONS	PAYMENTS ON ACCOUNT OF EXPECTATIONS	SPECIALS	TOTAL	SUMMARY	
					THROUGH ACCOUNTING WARDENS	OTHER SOURCES
S. Mary Mission, Manayunk (Polish) °	.....	.....	.....	.....	.....	.....
S. Mary of the Annunciation Mission, Phila.	$10.00	$10.00	.....	$10.00	.....	$10.00
S. Mary Pro-Cathedral, Philadelphia °	221.00	1,263.83	$37.00	1,300.83	$1,133.33	167.50
S. Matthew, Francisville	3,418.00	4,403.80	42.05	4,445.85	2,544.60	1,901.25
S. Matthew Mission, Oxford Circle °	29.00	92.55	.....	92.55	22.00	70.55
S. Matthias, Philadelphia	1,700.00	2,248.12	.....	2,248.12	653.52	1,594.60
S. Michael, Germantown	3,814.00	3,961.10	329.65	4,290.75	2,655.10	1,635.65
S. Michael and All Angels Chapel, Phila	200.00	169.42	.....	169.42	42.73	126.69
S. Monica Mission, Philadelphia	300.00	425.00	.....	425.00	346.00	79.00
S. Nathanael, Philadelphia	700.00	783.60	12.00	795.60	466.29	329.31
S. Paul, Aramingo	500.00	406.90	24.29	431.19	142.21	288.98
S. Paul, Chester	5,000.00	4,678.72	1.00	4,679.72	3,602.24	1,077.48
S. Paul, Chestnut Hill	26,000.00	26,793.03	5,507.71	32,300.74	22,776.78	9,523.96
S. Paul, Doylestown	1,000.00	968.70	.....	968.70	818.70	150.00
S. Paul Mission, Edgely	50.00	43.92	.....	43.92	.....	43.92
S. Paul, Elkins Park	4,000.00	4,229.47	40.00	4,269.47	2,904.47	1,365.00
S. Paul Memorial, Philadelphia	1,400.00	1,402.00	.....	1,402.00	755.00	647.00
S. Paul, Oaks	300.00	299.32	10.00	309.32	83.11	226.21
S. Paul, Overbrook °	7,351.00	12,203.00	255.00	12,458.00	10,617.81	1,840.19
S. Paul, West Whiteland	1,250.00	1,676.00	10.00	1,686.00	975.00	711.00
S. Peter, Germantown	5,500.00	6,304.31	691.95	6,996.26	3,658.14	3,338.12
S. Peter, Great Valley	77.00	110.00	.....	110.00	102.00	8.00
S. Peter, Philadelphia	8,000.00	8,262.00	2,684.00	10,946.00	7,219.94	3,726.06
S. Peter, Phœnixville	2,200.00	2,477.94	4.00	2,481.94	1,991.99	489.95
S. Peter, Weldon, and S. Peter's Church, Glenside	900.00	1,003.47	36.45	1,039.92	612.78	427.14
S. Philip Mission, New Hope	60.00	78.25	.....	78.25	78.25	.....
S. Philip, Philadelphia	1,000.00	1,412.35	68.90	1,481.25	417.25	1,064.00
Saint Sauveur, Philadelphia	72.00	.....	.....	.....	.....	.....
S. Simeon, Philadelphia	750.00	768.00	14.60	782.60	325.00	457.60
S. Simon the Cyrenian Chapel, Phila	800.00	801.62	.....	801.62	258.87	542.75
S. Stephen, Bridesburg	250.00	222.30	3.00	225.30	169.30	56.00
S. Stephen, Clifton Heights °	406.00	395.00	.....	395.00	25.00	370.00
S. Stephen, Norwood	471.00	471.00	.....	471.00	364.26	106.74
S. Stephen, Philadelphia	5,000.00	5,000.00	456.00	5,456.00	4,246.00	1,210.00
S. Stephen, Wissahickon	500.00	336.99	5.00	341.99	140.14	201.85
S. Thomas, Philadelphia	200.00	207.40	20.00	227.40	175.40	52.00
S. Thomas, Whitemarsh	6,250.00	7,576.15	4,445.49	12,021.64	6,027.14	5,994.50
S. Timothy, Roxborough	2,000.00	1,480.22	52.00	1,532.22	1,385.86	146.36
S. Titus Mission, Elmwood	100.00	102.00	.....	102.00	15.00	87.00
S. Wilfred Mission, Dolington °	3.00	6.19	.....	6.19	.....	6.19
The Saviour, West Philadelphia	5,000.00	6,065.42	215.00	6,280.42	2,723.42	3,557.00
Transfiguration Chapel, Philadelphia °	25.00	.....	.....	.....	.....	.....
Transfiguration Mission, Philadelphia °	.....	131.50	.....	131.50	.....	131.50
Trinity Memorial, Ambler °	126.00	110.40	.....	110.40	.....	110.40
Trinity, Buckingham °	31.00	25.08	.....	25.08	13.35	11.73
Trinity Chapel, Crescentville, and Trinity Church, Oxford °	2,749.00	2,312.15	52.14	2,364.29	1,466.27	898.02
Trinity, Coatesville	800.00	664.38	.....	664.38	.....	664.38
Trinity Mission, Collingdale	200.00	200.00	16.28	216.28	60.78	155.50
Trinity Mission, Gulph Mills	60.00	65.00	.....	65.00	15.00	50.00
Trinity Mission, Solebury	50.00	50.00	.....	50.00	.....	50.00
Trinity, Swarthmore °	294.00	262.77	49.73	312.50	252.10	60.40
Washington Memorial Chapel, Valley Forge °	385.00	192.04	29.03	221.07	179.72	41.35
Zion, Philadelphia	1,400.00	1,659.21	63.85	1,723.06	1,285.00	438.06
Miscellaneous	6,031.00	36,356.34	19,244.50	55,600.84	3,911.12	51,689.72
Totals	$379,426.00	$438,592.44	$63,736.49	$502,328.93	$288,262.63	$214,066.30

(Continued from Page 199)

ground, and often, too, this gentle spirit is militant, meeting evil in concrete expression as Christian fights Apollyon.

This idea of religion is not confined within boundaries of organization. It is found among the horns and the drums, as it is seen kneeling before the shrine. Many a pulpit voice harsh with dogma is soft and gentle in the presence of pain and sorrow and sin. More and more as I walk on this road called life it seems to me that the reality and power of religion is not so much a matter of tone or of message theologized, as it is of Presence, and that boundaries are difficult to determine.

Are there, then, no boundaries? To say that were to be untrue to reality. The very idea of truth implies boundaries. Law draws its line of separation. Life itself imposes limitations. The very idea of the Church of our Lord is that of being "called out." But these—truth, law, life, church—are big words with their boundaries wide and deep, and the most hopeful fact of the time is the coming together of widely differing religious bodies to find, if possible, their unity within these boundaries so wide and deep.

TO RECTORS OF PARISHES

Under the above caption the Department of Missions of the National Council directs attention to the need for more missionary workers in the foreign fields.

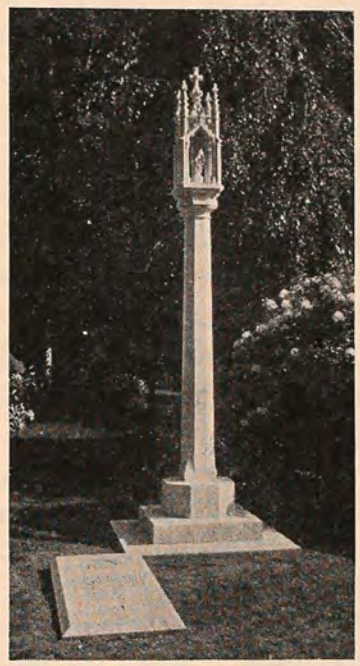
The present most urgent needs for women workers are:

Nurses for St. Elizabeth's Hospital, Shanghai; St. Luke's Hospital, Tokyo; and St. Timothy's Hospital, Cape Mount, Liberia.

Evangelistic workers for Kyoto, North Tokyo and Tohoku, Japan; Baguio, Besao and Upi, the Philippines, and the District of Shanghai.

Teachers: A kindergartner for Japan; a rural grade teacher for Porto Rico; a grade teacher for St. Stephen's Chinese School in Manila and for the Moro Girls' School at Zamboanga, Philippine Islands.

There is need for a man trained in physical education for St. Paul's University, Shanghai. The department is hoping to obtain the workers so they may sail during the coming summer, and will appreciate any effort to put the department in touch with persons interested. It is requested that all correspondence in relation to the needs be addressed to the Rev. A. B. Parsons, 281 Fourth Avenue, New York.



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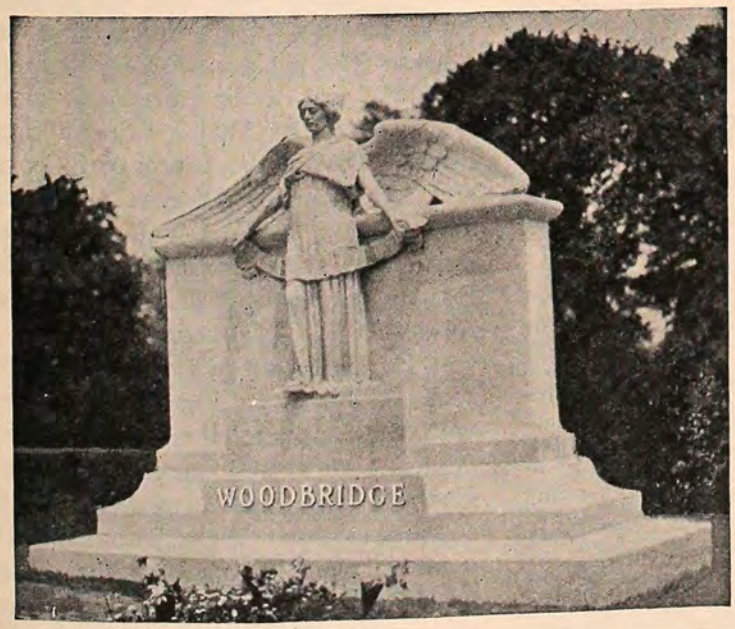

Memorials of Distinction

"And departing, leave behind us,
Footprints on the sands of time"

—HENRY WADSWORTH LONGFELLOW

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"MARK EVERY GRAVE"

The Woman's Auxiliary Department

SARAH M. DISSTON — HENRIETTA M. WASHBURN

Prayer

Before Lent makes its official entrance on Ash Wednesday, we will have had three pre-Lent weeks during which we have had the opportunity of giving our attention to three important subjects: Prayer, Dependence on God (as not putting trust in our own efforts) and finally Charity.

All three of these are good for us to consider, but especially Prayer. Those of us who are reading the Church news of the day cannot but realize that there are more problems and anxieties before our Church than for many past years, and to those who are guiding us in the National Council we must give our Prayers. It would take almost a superman with a superhuman brain to accomplish the stupendous problems that face us. When there were never more opportunities for enlarging the work, must we withdraw missionaries, cut salaries and weaken the work at home and abroad so valiantly begun? How can we spread knowledge of the situation to our people so that they will know and be aroused? For as soon as they really know they will act. Our three subjects of "Prayer, Dependence on God and Charity" will have been of great help to us in the period before Lent and Prayer especially.

Bishop Brent said "More intelligent and definite Prayer." Therefore, pray that we as intelligent members of this big Auxiliary may have the vision of the task before us and bring more people in touch with the privileges. Pray that those who are taking our place in the Field may not be discouraged. Pray that the Holy Spirit may inspire those who preach the Gospel to arouse more fire in their listeners. Pray that we may forget the petty things that so let and hinder us and, as members one with another work for "The Coming of the Kingdom" this Lent as never before, keeping the word of Charity before us.

"He prayeth best who loveth best
All things both great and small."

CLARA M. BREED.

MISSION WORK AMONG INDIANS IN WYOMING

It is always a wonderful treat when work in which an Auxiliary Committee has taken a great interest is presented by the missionaries themselves. This was the case at the last meeting of the Indian Hope. Mr. and Mrs. Hastings, from Ethete, Wyoming, gave a graphic picture of their winter there. We of the East cannot imagine a snowfall in September that would destroy the entire crop of wheat, yet this happened in Wyoming where wheat is needed. The winter has been a hard one. The thermometer 54 below zero and food scarce, and in consequence there has been much illness.

Mr. Hastings showed interesting moving pictures of life at the Mission. The Indians seemed most surprised and grateful for what has been done for them by friends in the East. One old Chief summed it up by saying that God had heard their prayers and had put it into the hearts of these friends to help them. The medical work went slowly at first for there was no nurse and the "Medicine Man" was always ready with arts, but now with Mrs. Kent as nurse it seems as though already those who looked askance at medical aid are only too thankful for the help, though at times her work is almost superhuman. Hastings presented a "Medicine Man" for Confirmation recently. One great need now is a car for the nurse. This year has been such a hard one that there has been no extra money for anything, but the children gave $150 in their mite boxes last year. The Indian Hope has taken as *Specials* this year, first "Help in rebuilding the mission at Nenana, Alaska; second, A car for the nurse at Ethete; third, work for Deaconess Todd working among the Karok Indians at Orleans, California."

MISSIONARY DESCRIBES WORK IN PHILIPPINES

It is certainly a pleasant thing to feel that the bills of the month are paid up and something left. The Domestic Committee congratulated themselves that after accounts were settled there could be $100 put towards Point Hope, Alaska. The Rev. Edmund Souder gave an interesting talk on some of our stations in the Philippines where he was first in Luzon and now the Brent school at Baguio. This is the school for American children whose parents do not wish them to be sent home to school. Mr. Souder spoke highly of the Igorotes, with whom he worked in Luzon. Although the name Igorote means "Head hunter," he found them very receptive and open-minded, and when Christianized make fine characters. The Sisters of St. Mary, he said, are doing fine work with their school at Sagada. It is very remote, but many places are that in the Philippines. At Manila there is St. Luke's Church, also the hospital of the same name, and the House of the Holy Child where home life, religion, domestic training and some industrial work is given these orphans and other needy children. The Moro work goes slowly at Zamboanga and the little mission for the Tirurai tribe on the island of Mindanao. There is a splendid work being done by Deaconess Massey under Rev. Arthur Richardson at Balbalasang.

WITH MISSIONARIES IN COLORED WORK

The Colored Committee Meetings have been so well attended this year that in going over the list there were many delegates who had not missed a single meeting. This should encourage others. The pledges were a little behind but $600 was to be raised this month for Fort Valley, $100 for the Infirmary there, $100 for the Diocese of Georgia and $100 for the Diocese of Atlanta. The Library at Fort Valley is a very important part of the school. Mr. Rosenwald promised $1000, if they could raise $2000. This seemed rather large, and he then said that he would give $500 if they would get $1000, which, with the help of Hampton, they have done. A short and interesting talk was given by Mrs. J. H. Brown, wife of the colored Dean of West Savannah. The work in that Diocese for the colored people began she said twenty-five years before the Civil War, when a white

priest, Mr. Williams, was given the colored work. She gave many little sketches of the small beginnings which have grown through the faith and persistency of devoted members who wanted the Church. Hawkinsville, Burroughs and Brunswick were places where she told of devoted labor. A colored Deaconess, who has accomplished wonderful results, has brought 285 at least for Baptism and half that number for Confirmation. She works thoroughly for the married couples whom she has had to do with, never separated. The people there have little to give, but give of their best when possible. A few fresh eggs is one of the regular offerings, and when the Bishop comes he receives a large basket. What an acceptable present this would be to any Bishop.

HAVE YOU ENROLLED FOR MISSION STUDY? YOU'RE INVITED NOW

In some parishes it does not seem possible to have a Mission Study Class but there may be some in such a Parish who would like to go to a Class elsewhere. The following schedule is not entirely complete but may be helpful. If there is no class listed in your community call Spruce 6650 and ask for Room 37, it may be that one has been arranged in the meantime.

Monday.

12 Noon—St. Peter's, Wayne and Harvey Streets, Germantown.

2:30—Church of The Advocate Eighteenth and Diamond Streets.

3:30—Calvary, Pulaski and Manheim Streets, Germantown.

Tuesday.

2:30—Messiah, Gwynedd, Pa.

3:00 P. M.—Mediator, Fifty-first and Spruce Streets.

Wednesday.

8:15 P. M.—Phillips Brooks Memorial Chapel, 1925 Lombard Street.

Thursday.

10:30 A. M.—St. Mary's, Wayne.

11:00 A. M.—St. Giles, Stonehurst.

2:30 P. M.—St. John's, Cynwyd.

3:00 P. M.—Zion, Broad and Wyoming Streets.

Friday.

10:30 A. M.—Holy Trinity, Nineteenth and Walnut Streets.

11:00 A. M.—St. Mark's, Sixteenth and Locust Streets.

3:00 P. M—St. Paul's, Doylestown.

One-Day Institutes

February 25—St. Martin's, Radnor.

March 5—Holy Trinity, Rockledge.

March 10—St. Andrew's, Thirty-sixth and Baring Streets.

March 17—The Saviour, Thirty-eighth and Chestnut Streets.

March 18—St. Mary's, Ardmore.

March 24—St. David's, Radnor.

For detailed information of the Institute call up a member of the Auxiliary in the Parish named or the Rector, you are sure to be welcomed and you will add to the helpfulness of the day.

Let's all work together in making this a big year for Mission Study and so become better acquainted with The World Mission of Christianity.

LEA F. HILL,
Diocesan Education Secretary
Woman's Auxiliary.

CHURCH MISSION OF HELP MINISTRY AMONG GIRLS DURING PAST YEAR

The 1929 annual report of the Church Mission of Help discloses in much detail the record of the efficient work which that organization is doing in the Diocese. It is interesting to note that, in addition to our own Diocese, the Church Mission of Help as a national organization ministering to unfortunate girls is working in sixteen other Dioceses.

In addition to our own field of work the Church Mission of Help is now organized in the following Dioceses: Albany, Central New York, Chicago, Connecticut, Long Island, Maine, Maryland, Massachusetts, Newark, New Jersey, New York, Rhode Island, Southern Ohio, Tennessee, Vermont and Western New York.

During 1929 the organization in the Diocese of Pennsylvania gave its attention to a total of 315 cases. These represented 108 old cases carried from 1928 into the succeeding year; 157 new cases in 1929 and 50 old cases reopened. The year 1929 ended with 233 cases closed and 82 pending. Religious affiliations of the 157 new cases in 1929 were: Episcopalians, 55; other Protestant communions, 91; Roman Catholic, 6, and Greek Catholic, 5. Types of cases were: preventive, 73; unmarried mothers, 56, and delinquent, 28. Of the 157 new cases 127 were white girls and 30 were colored. 152 were American born and 5 foreign born.

Following is a summary of the "Disposition of Cases": Mental examinations, 24; medical examinations, 34; hospitalization, 22; pre-natal care, 14; post-natal care, 5; convalescent care, 2; vacations, 16; dental care, 14; glasses bought, 70; clothing given, 78; layettes given, 22; business courses given, 3; employment found, 30; financial aid given, 107; board paid, 83; convent care, 16; transportation, 35; temporary homes, 17; permanent homes, 6; births, 20; marriages, 8; baptisms, 5; confirmations, 4; deaths, 2; referred to ministers, 50; referred to other agencies, 11; Easter eggs sent, 15; Easter cards sent, 53; Christmas gifts sent, 102; Christmas cards sent, 32. During the year there was a total of 1959 visits and 2873 letters were sent. Clothing donated from Diocese, 333; other sources, 302.

The report presents a number of typical cases which the organization cared for, with description of the various steps taken in adjusting the problems involved. Those who are interested in the excellent missionary work being done by the Church Mission of Help, and those who may desire to have a part in the work, can obtain more detailed information through the officers. These are: Honorary President, the Bishop; President, Rev. Gilbert E. Pember; Vice-President, Dr. William H. Jefferys; Treasurer, Mr. Joseph Wayne, Jr., and Executive Secretary, Miss Dorothea Emlen.

SOCIAL SERVICE WORKERS INVITED TO CONFERENCE

Since so much social service work has been added to our Diocesan Committee, it is hard to keep up with it. At the February meeting the Galilee Mission was presented by Mr. Lippincott, who sketched the activities of the Mission and illustrated its usefulness in the lodging house, workshop and evening religious meetings that take care of the "down and outs." Then Mr. Eastburn, rector of St. Bartholomew's, Kensington, where many are out of work. The desperate condition of some of the people seemed appalling, and the committee gave him two hundred dollars for pressing necessities. The Juvenile Court work was another most interesting feature of the meeting. And with Mrs. Gwynn as the new Social Service Worker, the children of our church who by neglect of their parents or misfortune or evil influences or all three come before the court can now be taken care of by her. A little money is necessary for her incidental expenses of the work or clothing for some of the children, and this amounting to $60 a month will come through members of the Church through the Diocese.

Mrs. Martin announced that she was inviting the Church Social Service workers in the name of the Diocesan Committee to meet for supper and conference on March 10th and asked that the names of Social Service workers in parishes be sent to her.

ISOLATION?

Just what is "isolation"? A clergyman with a car writes that a certain family cannot be called upon because they live 100 miles away. In the same mail comes a letter from another clergyman who says, "There are no isolated people around here. They all live within 150 miles and come in to play bridge every week."—*Wyoming Churchman.*

More than 900 at G. F. S. First Diocesan Banquet

By Mrs. C. William Spiess

A milestone marking the path already travelled; a sign-post pointing to the way ahead—one scarcely knows which figure to use in talking about the First Diocesan Banquet given by the Girls' Friendly Society of the Diocese, in the ballroom of the Penn Athletic Club on Saturday evening, January 25.

Perhaps both symbols are expressive and both necessary. When nine hundred and fifteen (915) people come together on an occasion of this kind, there must be some propelling force, to be found either in common interests of a life already shared, or in zeal and enthusiasm for adventure yet to be experenced. The Girls' Friendly Society dares to believe these two forces do exist in its organization. From Frances Jungkurth, devoted Charter Member of Calvary (Germantown) Branch, organized in 1881, to Elsa Smith, fifteen-year-old Probationer of St. Bartholomew's Branch, latest to join the ranks, probably every year and every group in the history of the Girls' Friendly Society in this Diocese, were represented among the hundreds present. From the National President of the Girls' Friendly Society of the U. S. A., to several candidates from Christ Church, Germantown, every grade of membership in the organization contributed to the spirit of the evening. It is this continuity of life, this tradition of a past constantly adapted to the changing needs of the present that makes the "Friendly" unique among organizations.

Those at the speakers' table looked out upon a brilliant scene, conceeded to be without equal in Girls' Friendly Society history, excepting only the dinner held in Boston during the Society's fiftieth anniversary celebration in 1927. Bishop Taitt paid the tribute of his presence, and in gracious words commeded the "devotion and ability" of the leaders and membership. Mrs. George Woodward and Mrs. J. Willis Martin gave expression, by coming, to the understanding and practical co-operation so rapidly developing between the Woman's Auxiliary and the Girls' Friendly Society, in both national and local groups. Miss Bertha Bennett, President of the Young Peoples' Fellowship, brought the greetings and interest of her own active and effective organization. The Rev. Percy R. Stockman was an old friend whose highly successful work has long received Friendly support, and Deaconess Stewart of the Church Training and Deaconess School but expressed once again the approval she has often shown. It was most encouraging to note the large representation of our clergy, members of vestries and other laymen among the guests, all of whom were cordially welcomed.

Miss Mary A. L. Neilson and Miss Susan Wilson, former President of the Girls' Friendly Society in the Diocese rejoiced to see such growth upon the foundations they had helped to build, and Miss Pearl Caskey, President of the Senior Members' Club was the representative of that energetic group. Mrs. Charles Townsend, of Rosemont, Provincial Vice-President of the G. F. S. of Washington Province, represented the Provincial organization.

Binding all together—speakers, musicians and guests—was the Toast-Mistress, Miss May Atherton Leach, Vice-President of the Senior Members Club, combining in herself that tradition of the past, and open-mindedness to the present, introducing the speakers with some apt illustration or witty word, and warning them of the passing of the minutes by the quiet presentation of a rose!

Remembering that more than three hundred thousand girls and women in forty-four countries pay allegiance to the Girls' Friendly Society, the speakers held as their theme "Girls the Country Over."

Miss Margaret M. Lukens, President of the Girls' Friendly Society of the U. S. A., long known and loved for her work here, told briefly of the problems and opportunities facing the organization today, and gave as a challenge, the opinion recently expressed by a woman physician and leader in girls' work, that an organization such as this "is the hope of America."

Miss Margaret C. Maule, President of the Girls' Friendly Society of Pennsylvania, took her hearers "from Siam to Geneva" with the story of women's development in the Far East as exemplified in the presence of a woman among the Siamese delegates to the League of Nations. Miss Marjorie Carr, Member of St. Luke's (Germantown) Branch, and one of a party of girls to go abroad last summer, showed herself to have been a keen observer of family life on the continent and in England, and spoke with sympathy of that simpler living "where women are continually talking about coming home, while American women are continually going out."

Miss Harriett A. Dunn, Associate Executive Secretary, G. F. S. of U. S. A., and chief speaker, introduced her audience to "Girls the World Around." Drawing on her own rich experiences as war-worker and traveler, she told of conditions as she has seen them in Europe, Africa, Asia and this country. Everywhere, women and girls are coming to the front in active life, and helping to form public opinion. The G. F. S. is learning to think in terms of world-friendship and world-responsibility, and "the world realizes as never before, that it really matters what girls and women are thinking and doing." Remembering the twelve hundred branches in this country, and its foreign mission fields, and the even larger number throughout the British Empire and elsewhere, those who heard Miss Dunn must carry in their hearts as an inspiration and encouragement her closing words, "If we work side by side around this great world of ours, who can resist us?"

Music was an important factor in the evening's pleasure. Selections from composers "the world around" were given by Mrs. Dorothy Johnstone Baseler, harpist; Jacob Gorodetzky, violinist; Mrs. Genevieve Maurer Rock, soprano, with Mr. John E. Ariss at the piano. Mrs. Grace Gerhard Murphy led the group-singing. An especially happy touch was the singing of the toast to Miss Lukens, the National President—"Dear Friend, to you we'll raise our song." And in the words of another favorite, sung to the old tune of "Till We Meet Again" lies perhaps the secret, back of all that, which has been here so inadequately expressed.

Hearts that throb with pulse so fine and true,
Love that wants the all and all of you;
Youth that calls with pep and zest,
Girlhood at its very best, Oh
G. F. S. we love the heart of you,
G. F. S. we pledge the soul of you;
We'll love and serve and give our best
To the G. F. S.!

SOME NEWS BRIEFS FROM MISSION FIELDS

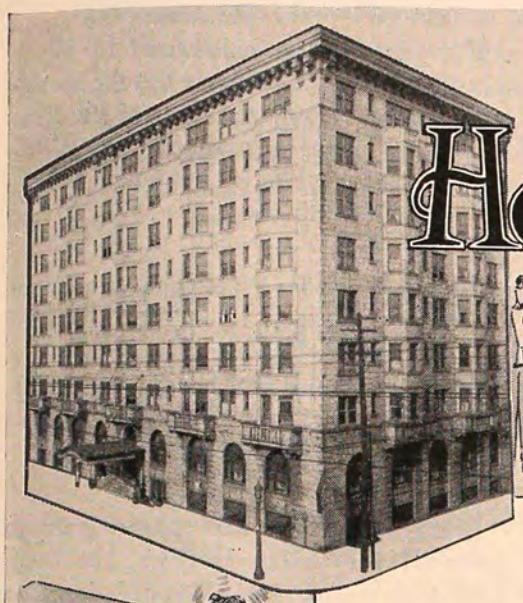
February 25, 1930, was the tenth anniversary of Bishop Mosher's consecration as Bishop of the Philippine Islands.

Belated Hankow Newsletter reports Bishop Roots' confirmations from May to September at Wuchang, Ichang, Changteh and two groups at Hankow thirty-six women and thirty-four men.

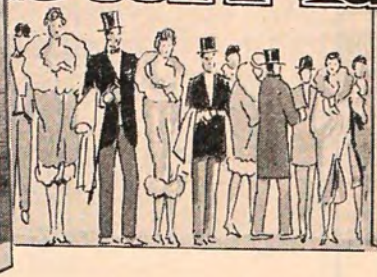
The lower Yakima Valley, in the missionary district of Spokane, has five missions, four of which have offered to increase their pledges for the work of the general Church, and the fifth probably will do so as soon as a special obligation has been cared for.

The Rev. Yui Wen-ch'in, recently retired because of advancing age, has been a priest in the diocese of Hankow for thirty-nine years.

(*Continued on page 216*)



Hotel Marlyn



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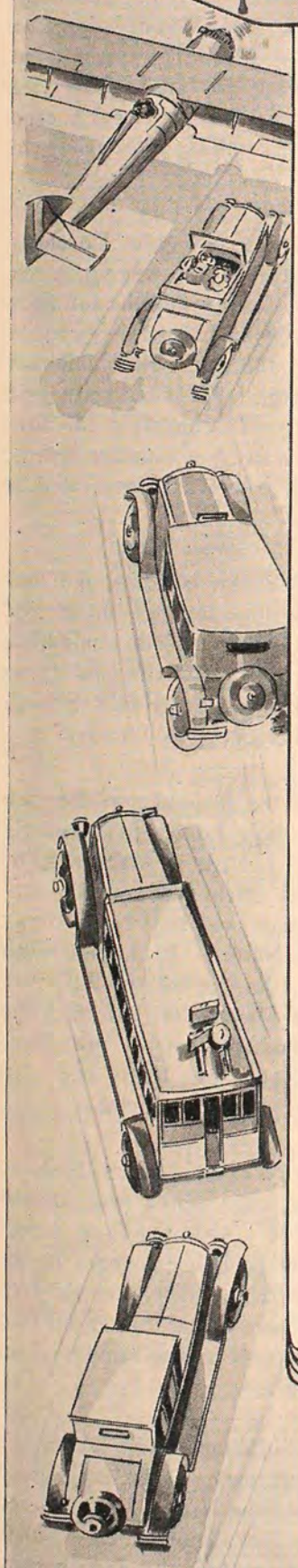

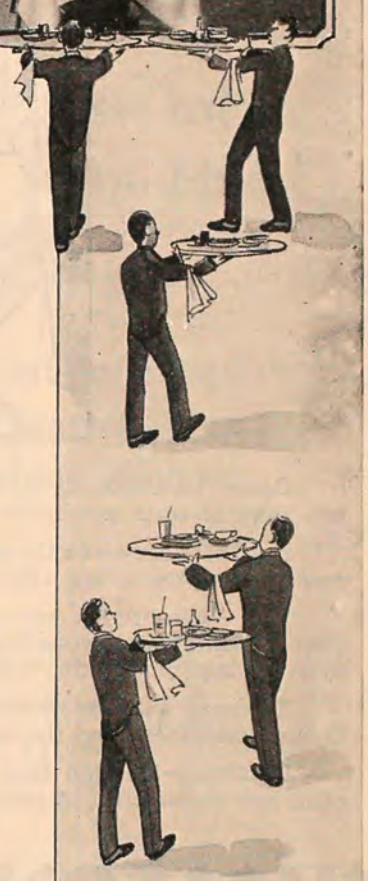

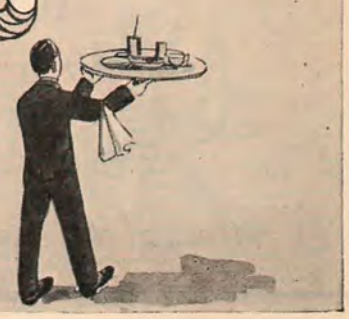

FOR SUN-WORSHIPPERS

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You—who need a rest—come to Haddon Hall for a week or a month or a year . . . and watch your health grow at every inhaling of this pure ocean air, at every inbibing of this tonic of the sun.

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Eve. 3982-9000

FLOWERS TELEGRAPHED TO ALL PARTS OF THE WORLD

(Continued from page 214)

Six Japanese were baptized in Wyoming recently, in Christ Church, Douglas, resulting from two visits of the Rev. H. Kano, Japanese missionary in Western Nebraska. The entire Japanese colony attended the service.

Mrs. Bernice P. Walbridge, a member of the Cathedral in Honolulu, who died in London last October, left $5000 each to Iolani School for boys, to St. Andrew's Priory School for girls, and to Dean Ault of the Cathedral.

Clergy luncheons are too frequent to be rated very often as news, but Long Island, it seems, has a group of six or eight clergy in adjoining towns who meet once a week for an early service together and breakfast afterward, each of their families taking the group in turn.

Day laborers in a village in Dornakal Diocese, south India, on a wage of about ten cents a day, for six months set apart a little of their grain before they cooked each meal, and the grain thus collected and sold brought $175 toward their church building. Dornakal is the first diocese in India to have a native bishop, Bishop Azariah who was consecrated in 1913.

From twenty-seven colleges and universities, including several outside of New England, and from four seminaries, 140 college men attended the conference on the ministry, at St. Paul's School, Concord, N. H., early in January.

Ask your rector to lend you the January issue of *Bible Lands,* the quarterly paper issued by Bishop MacInnes, of Jerusalem. At Bishop Garland's suggestion, that issue was sent to all clergy in the United States. It throws much light on recent happenings in Palestine, and the paper always has material one never sees anywhere else. A little buff-colored paper of about thirty pages, in case the rector doesn't remember.

The dormitory at St. Mark's, Nenana, in use scarcely more than a year, burned on January 23. Although the actual building loss is probably covered by insurance, most of the thirty-five children and the five teachers are forced out into temporary quarters in the middle of an Alaska winter.

The main building of St. Andrew's School, St. Andrew's, Tenn., maintained by the Order of the Holy Cross, suffered a serious fire loss January 22. Thirty boys, the housemaster, and four women workers lost everything but the clothes

they had on. The school lost all its bed linen supply and a library of some 5,000 books, besides the building. They are feeding 120 people with no proper dining-room or kitchen, and "school is going on as usual."

CHURCH HISTORICAL SOCIETY

The Rev. E. Clowes Chorley, rector of St. Philip's Church, Garrison, N. Y., and Historiographer of the Episcopal Church in the United States, addressed the Church Historical Society at its annual meeting in the Church House on January 29. Dr. Chorley's topic was "Some Correspondence of Bishop Jarvis." Election of officers of the Society resulted as follows: President, Charles P. Keith, Litt.D., Philadelphia; Honorary Vice-Presidents, Rt. Rev. Thomas J. Garland, D.D.; Rev. Frank Gavin, Th.D., Ph.D., New York; Rev. William A. R. Goodwin, D.D., Williamsburg, Va.; Vice-President, Rt. Rev. Philip Cook, D.D.; Secretary, William Ives Rutter, Jr., Philadelphia; Treasurer, Edward Biddle, Esq., Philadelphia; Executive Board to serve until 1933: Rev. Henry Riley Gummey, D.D., Philadelphia; Marcus Benjamin, Washington, D. C.; Marshall Delancey Haywood, Raleigh, N. C.; Rev. G. MacLaren Brydon, Richmond, Va.; Rt. Rev. Hugh L. Burleson. William F. Worner, Lancaster, Pa., was elected to fill the unexpired term of the late Dr. Thomas Lynch Montgomery.

THE SECRETARY'S LAMENT

If the Secretary writes a letter, it is too long.

If he sends a postal, it is too short.

If he issues a pamphlet, he's a spendthrift.

If he attends a committee meeting he is butting in.

If he stays away, he is a shirker.

If the attendance at a meeting is slim he should have called the members up.

If he does call them he is a pest.

If he duns a member for his dues, he is insulting.

If he does not collect he is lazy.

If a meeting is a howling success, the program committee is praised.

If it's a failure, the Secretary is to blame.

If he asks for advice, he is incompetent, and if he does not, he is bullheaded.

Ashes to ashes,
Dust to dust,
If the others won't do it
The Secretary must.

—*Contributed.*

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(Continued from Page 206)

April 17.—Thursday.
Evg.—Darby, All Saints, Bishop Taitt.
Evg.—Germantown, Christ, Bishop Atwood.

April 19.—Easter Even.
P. M.—Philadelphia, St. Mark, Bishop Taitt.

April 20.—Easter Day.
A. M.—Philadelphia, Christ, Bishop Taitt.
A. M.—Radnor, St. David, Bishop Atwood.
P. M.—Philadelphia, Gloria Dei, Bishop Taitt.
P. M.—Paoli, Good Samaritan, Bishop Atwood.

April 27.—First Sunday After Easter.
A. M.—Ardmore, St. Mary, Bishop Taitt.
A. M.—Gwynedd, Messiah, Bishop Atwood.
Evg.—Bristol, St. James, Bishop Atwood.

April 30.—Wednesday.
Evg.—Swarthmore, Trinity, Bishop Taitt.

CONFIRMATIONS, JANUARY 24 TO FEBRUARY 16, INCLUSIVE

January—
24. All Saints, Norristown 11
26. St. John, Essington, including 3 received 15
26. Holy Spirit Mission 12
26. St. Paul, South Philadelphia..22
26. All Saints, Moyamensing 20
30. Home for Indigents, including 1 received 18
30. All Souls 2
31. Prince of Peace 25

February—
2. St. Philip 5
2. Advocate 9
5. St. Mary's Chapel 23
9. St. Martin's, Marcus Hook... 9
9. St. Matthew's, Phila. 34
14. St. Clement's 12
16. St. Bartholomew's, Wissinoming 12
16. Calvary, Phila. 4
16. Epiphany, Sherwood .....
16. St. James', Phila., including 2 received 31

MISSION NEEDS PEWS

If anyone has any pews which are about to be discarded there is a great need for them at one of the Missions in the Convocation of Chester, All Saints, Darby. Please notify the Rev. George B. Krantz, Jr., All Saints, Darby, or the Dean of the Convocation, the Rev. B. N. Bird, Rector, St. Asaph's, Bala.

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Under the auspices of the Y. M. C. A. an exceptionally good course in Camp, Club and Recreation Leadership will be given on ten Thursday evenings commencing March 6, 1930, at 1421 Arch Street, Philadelphia.

At 7.30 "Ten Problems in Camping and Camp Management" will be discussed.

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Prominent leaders will conduct the classes.

The tuition and registration costs $10 for two courses, $6 for one, including a year's membership in the Y. M. C. A.

This is an opportunity for Camp Counsellors, Club and Settlement Workers.

N. A. T. A. credit may be received.

BISHOP ROWE ON QUOTA

Bishop Rowe addresses some plain remarks to his own missionary staff on the subject of the quota. "May I suggest," he says, "that in the coming year, 1930, you will please make it a matter of conscience to raise your offering for the quota as early in the year as possible.

"If your people are made acquainted with the quota and what it means, I feel that they will gladly respond. It is a matter of education, a challenge to come to the help of the Lord. Delinquency towards such an object is a crime. There is no place here for indifference or selfishness, as there is no place for discouragement or despair."

Alaska more than met its quota of $1500 last year, as in the years past.

MOTION PICTURES

To the Editor:

The educational value of the Motion Picture is unquestioned, but the problem which confronts the educator is to find suitable material. Especially is this true of the educational program of the Church. However there are some good pictures available which I have found to be a valuable supplement for missionary education.

The Amateur Movies Corporation, of 135 South Fifteenth Street, has a large assortment of Travel pictures. These films are for the narrow gauge or 16 m. m. machines and may be rented at a small cost. In the distinctly religious field there are not many films. Williams, Brown & Earle have four very good pictures which were produced by the Harmon Foundation of New York City. It has been only in the last few months that these have been obtainable in the amateur size.

W. MacD. S.

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Book Reviews

The Cradle of God, by Llewelyn Powys; Harcourt, Brace & Co.; $3.00; pp 302.

The Cradle of God is written by a believer who is an unbeliever. He admires but he cannot accept. He is not like the fool who came to scoff and remained to pray. He does neither the one nor the other. Most of the pages of the book can be quoted in Christian pulpits without changes or omissions. His descriptions are those of a believer but his comments tend to cancel everything he has conveyed. His faith breaks out through his doubt and then his disbelief blots out his faith. The believing reader is disposed to ask, "Why, believing so much do you believe so little, and believing so little do you believe so much?" Here is the skeptic who convinces us by his skepticism and invites our belief by his doubt.

He cannot explain the development of the characters in the Bible under circumstances least likely to develop them. His inability baffles him. He is at loss to understand how the moral sense ever injected itself into man's thinking. "A virtue which derives its strength from incomprehensible assumptions is in its essence, a sorry, unreliable virtue and any real delicacy of spirit, any true perspectiveness and understanding, must be purged of the least taint of "moralic acid." The most treasured goodness in the world is not unselfish goodness, not Christian goodness, but that selfless, unoffended, imaginative sympathy, that princely, heathen goodness, which in well-bred spirits, is as sensitive as the lovely waving feelers of the sea anemone."

"Why do men refuse to accept life as it is?" he complains. It apparently never occurs to him that life includes the very element which he has failed to grasp and that life as it is, includes, even more, depends upon the spiritual; the moral is imbedded in the very constitution of man's nature. His favorite book in the Bible is Ecclesiastes. Its philosophy is his own. "All is vanity. All our intricate thought terminates like forked lightning in the ground. A handful of gravel is all the answer we will get to our ultimate queries."

Yet his doubt intrudes upon his doubt! He quotes, "The eternal wisdom of God . . . has shown itself forth in all things, but chiefly in the mind of men, and most of all in Jesus Christ," and adds, "It is possible that there is more in this rumor than some of us look for." "Miracles do not happen,"

(*Continued on page 222*)

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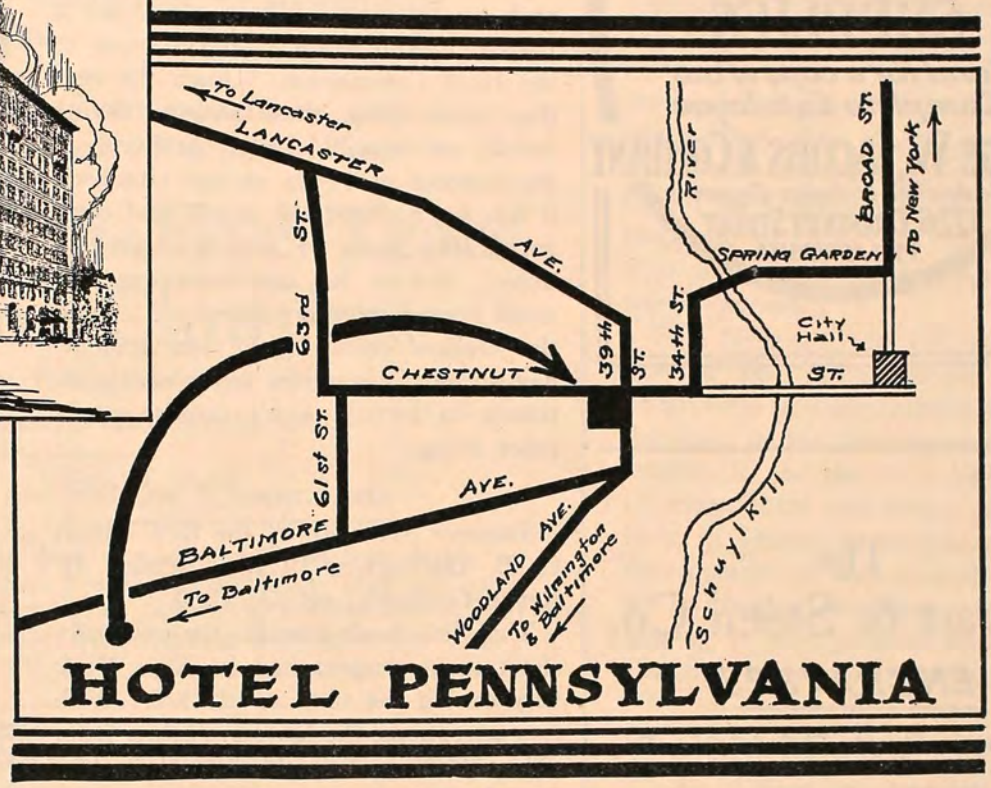

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(*Continued from page 220*)

he declares. "Yet, even so, these prayful madcaps have hold, perhaps, of some invisible clue denied to ruder natures. Conceived in this way it may be possible for us to regard these infantile and presumptuous displays without irritation. The spirit of the thing may be true. It is quite clear that a strange, mystical power does sometimes possess simple and devout souls. I have witnessed it myself." And again with reference to the Holy Communion, "Down the ages they have come, these strange daring words, an incredible rite, barbarous in the conception of its savage ritualism, it has yet haunted the minds and comforted the souls of countless generations. Before its manifestations our small hour frights are lifted . . . amid the shallow chittering of our present-day society, this secret experience continues to fortify men's minds, men's inner beings."

C. E. TUKE.

Summer Sermons, by the Rev. Elliott C. B. Darlington, LL.B.; Fleming H. Revell Company; pp. 63; $1.00.

This little book contains ten unusually short sermons preached in New York City during the summer of 1928. With two exceptions, the texts are taken from either the Gospel or the Epistle for the day. In these addresses the author draws from widely differentiated phases of modern life most interesting parallels by which to illustrate his subjects.

E. M. G.

CHURCH MUSIC

Under the title, "Progress in Church Music" the Department of Church and Choral Music of Northwestern University has recently published a pamphlet giving a comprehensive picture of music conditions in America and their effect on the music of the church. This survey was given by one of the special lecturers, President Earl E. Harper, Evansville College, Evansville, Indiana, who was formerly chairman of the Methodist Episcopal Music Commission, and is now active in the revision of the Methodist Hymnal.

Among other things, President Harper warns the church against permitting the musical standards to be established by itinerant evangelistic singers, who, however sincere and however convinced of their own ability, are as a rule comparatively untrained and incompetent musical artists. Because of the nature of their work and the fact that the churches sponsor their leadership they have very immediate success to the membership of any church in which they carry forward their work. As a result musical standards of very questionable, and sometimes of positively bad quality are fixed

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Pomona, Calif.	81,000
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S. Pasadena, Calif.	80,000
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Tell us your needs, problems and possibilities.

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and followed, particularly among the Protestant churches of the Middle West.

The author of this pamphlet likewise calls attention to the growing demand for a finer program of church music. He finds this growing out of the higher general musical standards to be found in the United States.

President Harper takes his strongest stand, however, in connection with his discussions of congregational singing. The singing of the congregation, he declares, is the most important part of the musical service of worship. He believes that the whole congregation should not only be inspired to sing, but should be progressively taught how to sing, and carefully led into familiarity with a reasonably large repertoire of worthy hymns.

That there is a very real and growing demand for church music, and that progress is actually manifest all along the line, in the development of better leaders, in the use of a higher quality of hymn texts and tunes, and particularly in increasing emphasis upon the development of well-trained choirs and of thoroughly inspiring congregational singing is the general thesis of this compact, yet comprehensive statement.

A FRONT LINE WORKER

Fifteen miles from a telephone is Miss Lena D. Wilcox, at the Mission of San Juan on the Desert, thirty miles out from Farmington, New Mexico. This should be read soon if at all, however, for poles are being put in for a telephone line. Miss Wilcox lives alone in her little cottage with a cat, but is near a trading post where there is a white family, nice people, but the only white family within thirty miles. She works among Navajo Indians in four centers, one of them over fifty miles away. The missions provided Christmas for about twelve hundred Indians. The Indian trader nearby has given five acres of land on which the mission hopes to build a chapel this spring.

All of which is part of a delightful letter thoughtfully published by the Western Nebraska Churchman.

THE SET OF THE SAILS

One ship sails east and another west
By the selfsame winds that blow;
'Tis the set of the sail and not the gale
That decides the way to go.

Like the winds of the sea are the ways of fate,
As we voyage along through life;
'Tis the set of a soul that decides its goal,
And not the calm or the strife.

—*Selected.*

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In Memoriam

✠

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

MRS. GROTON'S DEATH

Mrs. Hannah B. Groton, mother of the Rev. N. B. Groton, rector of St. Thomas Church, Whitemarsh, and the Rev. John M. Groton, for many years rector of the Church of Our Saviour, Jenkintown, died Monday, February 10, at her home in Westerly, R. I. She was in her eightieth year. Mrs. Groton was the widow of the Rev. William M. Groton, for more than seventeen years a member of the faculty of the Philadelphia Divinity School, and for fifteen years of that period, from 1900 to 1915, the Dean of the School. Following her husband's death Mrs. Groton made her home with her son John at the rectory in Jenkintown, subsequently returning to her old home in Westerly where she was born. Mrs. Groton was a member of the Pennsylvania Society of New England Women, and while in this city was for a number of years Treasurer of the Church Home for Children, Fifty-eighth Street and Baltimore Avenue. Burial services were held in Westerly, R. I.

CHURCHES ON FORMER RAILROAD LINE

It is rather interesting to know that the church properties of two of our Main Line parishes—All Saints, Wynnewood, and The Good Shepherd, Rosemont, occupy former sites of the Pennsylvania Railroad Main Line, which in bygone days was known as the Philadelphia & Columbia Railroad.

At All Saints Church the line of railroad crossed from the southerly to the northerly side of Montgomery Pike. This line, extending from the Belmont Plane at Philadelphia to the present Ardmore, was abandoned about October, 1850.

(*Continued on page 227*)

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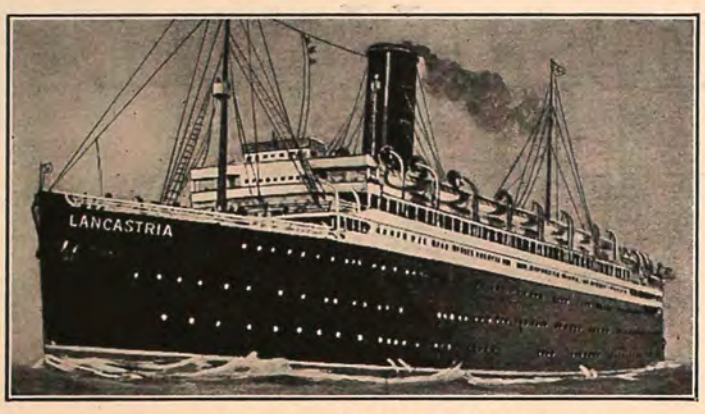

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Those who care to stop over in Europe, returning on a later steamer, will be given return ticket at no additional cost.

Several of the party will stay longer in Paris and go to London, Shakespearean Country, then to Dublin, Lakes of Killarney, Belfast, and sail from Londonderry August 23rd and arrive in New York September 1st.

From N. Y., Sat., June 28, 1930, 12.01 a. m.	MILES	* ARRIVE ABOUT	LEAVE ABOUT	STAY ABOUT	
				days	hrs.
New York	.....	.....	Sat., June 28, 12.01 a. m.		
Madeira	2,762	Sat., July 5, 9 a. m.	Sat., July 5, 7 p. m.	.....	10
Casablanca, Rabat, Morocco	472	Mon., July 7, 6 a. m.	Mon., July 7, 6 p. m.	.....	12
Cadiz, Seville (Granada), Spain	190	Tue., July 8, 8 a. m.	Wed., July 9, 12 midn.	1	16
Gibraltar	77	Thu., July 10, 7 a. m.	Thu., July 10, 12 midn.	.....	17
Algiers	412	Sat., July 12, 6 a. m.	Sat., July 12, 2 p. m.	.....	8
Naples (Rome, Florence, Venice)	580	Mon., July 14, 6 a. m.	Thu., July 17, 12 noon	3	6
Genoa (Pisa)	360	Fri., July 18, 12 noon	Sat., July 19, 4 a. m.	.....	16
Monaco (for Paris)	85	Sat., July 19, 10 a. m.	Sat., July 19, 10 p. m.	.....	12
Hook of Holland	2,112	Fri., July 25, 1 p. m.	Fri., July 25, 5 p. m.	.....	4
Gothenburg (for Stockholm)	476	Sun., July 27, 6 a. m.	Sun., July 27, 8 p. m.	.....	14
Oslo (Christiania)	155	Mon., July 28, 7 a. m.	Tue., July 29, 12 noon	1	5
Bergen	390	Wed., July 30, 2 p. m.	Wed., July 30, 11 p. m.	.....	9
Steam up beautiful Sogne Fjord	90	Thu., July 31, 4-7 a. m.	.....	.....	.....
Leith, Edinburgh, Trossachs	370	Fri., Aug. 1, 8 a. m.	Sat., Aug. 2, 9 p. m.	1	13
Hook of Holland	365	Mon., Aug. 4, 4 a. m.	.....		
5½ Days: Hotels, Drives, etc., in The Hague, Scheveningen, Antwerp, Brussels and Paris				5	17
Southampton	239	.....	Sat., Aug. 9, 2.30 p.m.		
Havre	105	Sat., Aug. 9, 10.30 p.m.	Sun., Aug. 10, 1 a.m.		
New York	3,222	Mon., Aug. 18, p. m.	.....	.....	.....

12,372 miles of steaming and about 700 miles by rail

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(*Continued from page 224*)

That portion of the railroad known as the "White Hall Detour" was at the Church of the Good Shepherd, where the line crossed Lancaster Pike and followed what is now the line of Railroad Avenue to the present Rosemont Station. This line was replaced by the so-called "Bryn Mawr Cut-Off" in the spring of 1871.

RECRUITS NEEDED

"I get a shudder," writes a clergyman from China, talking about the need of recruits, "when I look over the general situation." He was writing to Dr. Wood, of the Department of Missions, and continued: "We are not getting any new recruits, either clerical or lay, and the majority of the American clergy here are well advanced in years. Are there no new people available for China? Other missions seem to be getting recruits; why not we? Can't you do something for us?

"The China Inland Mission is calling for two hundred new workers, who pledge themselves to come out under conditions that put us to shame, and I'm told they are not having great difficulty in getting applicants. Have the luxuriousness and comforts of our colleges and universities at home affected our young Church people to such an extent that they have become too soft to be willing to endure a little hardship for Christ and His Kingdom? It almost seems so, yet I can hardly believe it."

SO THIS IS NEW YORK

The Diocese of New York now has a Spanish mission, opened in a private house, with the co-operation of the Bishop, the rector of Trinity Parish, the national Foreign-Born American Divisions, the Rev. Dr. Ribourg of St. Andrews', Harlem, St. Luke's Chapel, St. Philip's Church and others.

Between 30,000 and 40,000 Spanish people dwell within the limits of Harlem, many of whom have come during the last few years. Many are at least nominally Roman Catholic, but a good number come from the Episcopal Church's missions in Porto Rico and elsewhere. Others have lapsed from any active religious association. The priest in charge of the new mission, which seems to have no name as yet, is the Rev. E. Cintron, formerly a Romanist priest in Porto Rico, recently received into our communion by Bishop Colmore.

About thirty educated Chinese people from various parts of New York City and Yonkers have a class which meets Sunday afternoons at St. Margaret's

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Church, New York. The Chinese lady who conducts it, Mrs. Chu, was formerly president of the Woman's Auxiliary at St. Peter's Chinese Church, Honolulu, where her husband was a lay reader. The rector, Dr. Lyman Powell, opens the sessions with an interpreter. The local Chinese daily paper carries news about the work and announces the services at St. Margaret's. Several of the Chinese come to the church services as well as to the class.

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County branch offices are established at Towanda, Williamsport, Reading, Norristown, Easton, Media, Montrose, Allentown, Altoona, Chambersburg and Huntingdon. Our County Agency Department will be glad to answer questions about the organization and extension of this work in various counties in Eastern and Central Pennsylvania.

The Society receives children without restriction as to race, creed or color, caring for them with due regard to their religious faith. Surely each one will want to share the responsibility of providing for them. Homes wanted for children.

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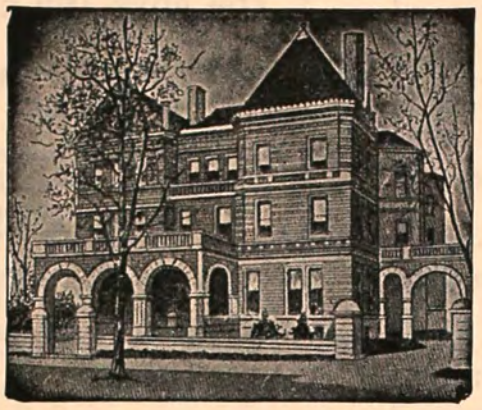

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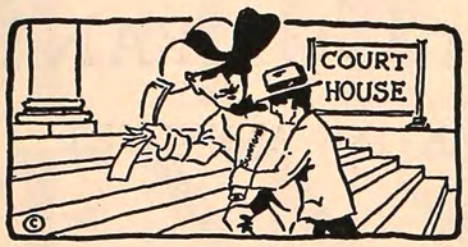

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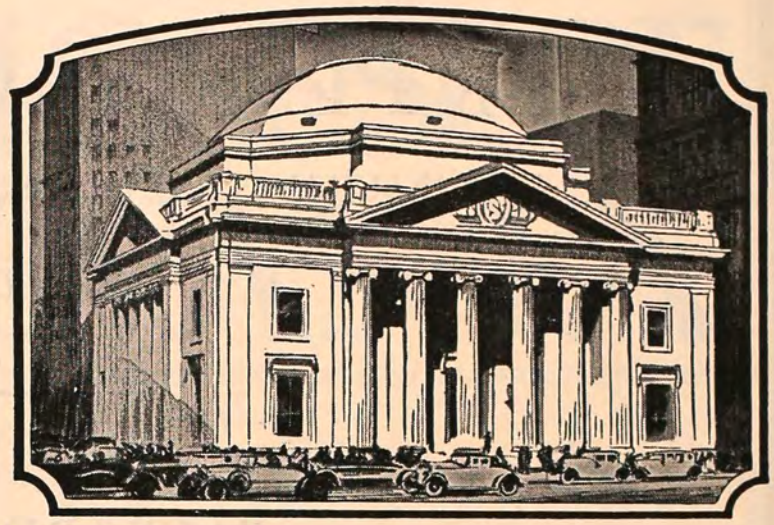

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